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DEVELOPMENT OF A RATIONALE AND METHODOLOGY FOR THE  
COLLEGE-LEVEL RELIGION COURSE "LIFE AND TEACHINGS OF JESUS"

*Andrews University*

Ed.D. 1981

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DEVELOPMENT OF A RATIONALE AND METHODOLOGY  
FOR THE COLLEGE-LEVEL RELIGION COURSE  
"LIFE AND TEACHINGS OF JESUS"

A Dissertation  
Presented in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

by  
Loron T. Wade  
January 1980

DEVELOPMENT OF A RATIONALE AND METHODOLOGY  
FOR THE COLLEGE-LEVEL RELIGION COURSE  
"LIFE AND TEACHINGS OF JESUS"

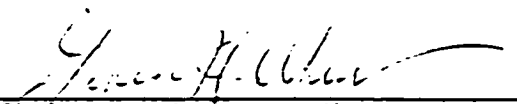
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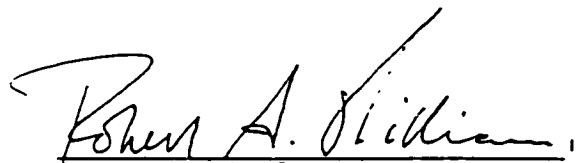
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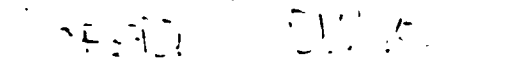
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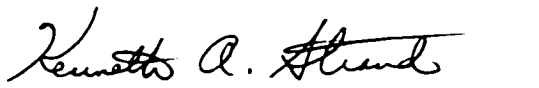
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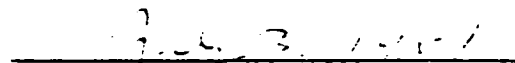
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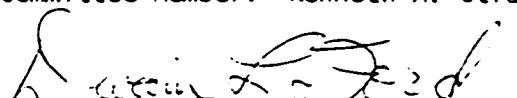
  
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ABSTRACT

DEVELOPMENT OF A RATIONALE AND METHODOLOGY  
FOR THE COLLEGE-LEVEL RELIGION COURSE  
"LIFE AND TEACHINGS OF JESUS"

by

Loron T. Wade

Chairman: George H. Akers

## DISSERTATION ABSTRACT

In this developmental study, basic principles of curriculum development were utilized to prepare a rationale and teaching guide for a college-level religion course "Life and Teachings of Jesus."

In formulating the rationale for the course, current theories of learning and moral development were reviewed together with ideas drawn from Scripture and other sources. The rationale that was developed called for establishing clear objectives while recognizing that some of the most important goals of religious instruction may not be objectively or immediately verifiable. It calls for giving the student an active role in the instructional process, for stimulating his/her faculties for analytical and critical thinking and for emphasizing justification by faith and a trust relationship with God.

Based on this rationale a thematic cluster curriculum was developed in which instructional priorities were established through a computer-assisted thematic analysis of the Gospels themselves. To assist in implementing the curriculum, a teaching guide was prepared that includes the thematic analysis of the Gospels, together with various indexes, instruments, sample lesson plans and suggestions for strengthening student involvement.

After being conceptualized on paper, the curriculum was observed as it functioned in the press of actual classroom situations

when it was implemented by two different professors. Six points were especially considered in this observation. The teachers were asked to report on the degree to which the plan (1) helped to clarify and achieve objectives, (2) secured student "involvement," (3) promoted emphasis on justification, (4) defined the Christian life as a relationship with Jesus Christ, (5) considered student reaction to the teaching plan, as well as (6) the practicability, that is, ease or difficulty of implementing it. Also studied were scores obtained on a pretest and posttest designed to measure standing of the learners in areas of religious knowledge, analytical thinking skill, religious attitudes and moral conduct.

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## CHAPTER I

### INTRODUCTION

#### Statement of the Problem

This is a development study in which principles of curriculum development have been utilized to organize and move toward validation of a rationale and teaching guide for the college-level religion course "Life and Teachings of Jesus," as generally conceived and taught at Seventh-day Adventist colleges. In formulating the rationale that has guided in this process, current theories of learning and moral development have been considered together with ideas drawn from Scripture and other sources. The teaching guide developed is designed to encourage objectives-oriented teaching and to stimulate instructors to reach for higher level objectives without neglecting basic factual learning.

#### Need and Significance of the Study

Need and significance of the study can be seen from:

1. The potential benefit that may derive from such a study.

This course may have a profound effect on the life of the individual student. Experience indicates that the "Life and Teachings of Jesus" course addresses a wide spectrum of personal objectives. In the cognitive domain, for example, these may be to enrich the students' historical, philosophical, and theological perspectives--objectives that could be further subdivided to many more degrees of specificity.

In the area of affective learning, the course offers opportunities for growth and for learning in areas such as attitudes, values, and motivation. There are likewise many opportunities for the student's personal development in moral/spiritual aspects of life as he/she is placed in touch with the type of transcendent experience that gives dimension and resolution to the existential groping.

In addition to the potential for depth of effect, seen in the profound effect this course may have in the life of the individual student, there is a potential for breadth of effect, in the sense that improvement of instruction in this course will touch many lives. Among Seventh-day Adventist colleges, "Life and Teachings of Jesus" is prescribed as basic to the religion core of practically every course of study. A survey of available catalogs of other church-related colleges in the United States reveals that courses dealing with the life of Christ are offered at nearly every school.

2. No comprehensive study is available that applies current theories to this course. Since the beginning of the twentieth century, and especially during the sixties and seventies there have been rapid developments in theories affecting precisely the type of learning dealt with in this course: values, character development, growth in moral judgment, and similar areas. And yet a review of contemporary literature has failed to reveal any analysis that attempts to chart a course through the shoals of conflicting research and opinion and helps classify the options available that have a bearing on a life of Christ course.

3. Research indicates that religion classes need to improve.

Several studies report that college-level instruction in religion is failing to achieve its potential and, perhaps, even to recognize clearly what this potential should be.

Bredenburg (1959) collected data from twenty-seven college instructors of introductory Bible courses and from 1,264 students at selected liberal arts colleges in the eastern United States. He found that whereas the students were primarily concerned with the relation of the religion course to their own faith, the instructors were placing major emphasis upon purely academic matters.

Carton (1963) studied the teaching of Sacred Doctrine in sixty-three Catholic colleges and concluded that the Christian message is often presented abstractly with little consideration of the "existential" conditions of the student's life, and that theology is proposed as a datum requiring assent rather than as a mystery to be lived.

In another Catholic study, Isomura (1964) considered the teaching of moral theology since the Council of Trent and lamented the tendency to emphasize the legalist aspect of the good life, to regard the path of virtue as conformity to a code of laws rather than as a movement toward God.

Another investigator (Brown, 1964) gathered information from thirty-four church-related colleges in Ohio and concluded that while most of these institutions have objectives for character education printed in their bulletins, many of them seem to consider this merely incidental in the press of campus activities, and some fail to relate



even courses in religion to the development of character.

The consensus of available studies is that there is a definite need for improvement and re-direction of college-level instruction in religion.

Among Seventh-day Adventist colleges in particular, several interesting studies have reported a situation that is somewhat, though not altogether, similar.

Vonhoff (1972) studied the religious values of 842 seniors and 1,625 freshmen enrolled in Seventh-day Adventist colleges in the United States. He found that the seniors at these colleges had a higher religious-value mean score than seniors in the college-normative group given in the Study of Values manual and also a higher mean score than seniors at other church-related colleges. This difference was statistically significant at the .01 level. Furthermore, Vonhoff found that seniors at Seventh-day Adventist colleges had a higher religious-values mean than freshmen at the same institutions. The difference was also statistically significant at the .01 level. Individuals who had attended a Seventh-day Adventist college for four years had a higher mean religious-values score than those who had attended Adventist colleges for only three years. This difference was significant at the .05 level.

It is possible that a drop-out factor may have influenced the last-mentioned results. That is, those students with high religious values as freshmen would be the ones most likely to remain in the church-related college through four years. It is interesting to note, nevertheless, that the larger portion of the seniors indicated that in their opinion the college had a greater influence on

their religious lives than any other institution. The next largest group names the church as having the greatest influence.

Another investigator (Plummer, 1975) studied 673 freshmen dormitory students at Pacific Union College and Loma Linda University. He found a positive correlation between attendance at an Adventist academy and belief in nine of twenty Seventh-day Adventist doctrines tested. Students that had attended four years of public high school when tested for belief in the twenty doctrines had a lower mean score than those who had attended Seventh-day Adventist academy for four years. This difference was statistically significant at the .05 level. On the same basis, the study found a positive relationship between academy attendance and attitudes toward moral values of kindness, hard work, interracial marriage, and home marriage.

Less favorable results were found by Lewis (1974) who used a questionnaire survey to study the effects of Seventh-day Adventist parochial education on 247 adult members of eight Adventist churches within fifty miles of Boston. The instrument attempted to measure the "religiousness" of these parishioners in terms of Bible knowledge, doctrinal orthodoxy, self-image of religious maturity, moral orthodoxy, and religious behavior. Lewis's conclusion was that Adventists with no parochial education were not measurably different in overall religiousness from those with some or all parochial education. He concluded further that, except for Bible knowledge, the religiousness of parochially educated Adventist adults is not measurably improved by receiving three or more years of Adventist college training.

Again, it would seem likely that a drop-out factor may be influencing these results. A person whose religiousness was seriously affected by attending public school would probably stop attending church and therefore would not be present for the survey. If this is the case, an Adventist who remained in the church after having had an all-public-school education would be one who was highly religious to start with due to home or other factors. This suspicion appears to be supported by the finding that those Adventists who reported that their parents were not high religious were themselves highly religious only if they received a parochial education. This would indicate that among those who did not come from a highly religious background, most of the ones who remained in the church were those who during their years in the church's schools became highly committed.

While it may be possible to partially account for the findings of the Lewis study, another one has been completed with results that are much more difficult to explain. Proctor (1975) compared the moral growth of students in a dormitory environment with that of students in a home environment. As a means of measuring moral maturity, he gave the Kohlberg test of moral maturity to 415 seniors at nine Seventh-day Adventist secondary schools. An unexpected finding was that all the subjects except one were rated at stages two or three of Kohlberg's six levels of moral maturity. Only one of the 415 rated as high as stage four. This can be compared with 14 percent of high-school seniors who were rated at stages five and six in a similar study (Rest, 1973).

At first glance, the findings cited in the preceding pages appear to give a mixed picture with some studies indicating that Seventh-day Adventist education is meeting with a remarkable degree of success, and others making it appear that the opposite is true. However, a closer analysis could suggest that these reports may not be as contradictory as they first seem to be. The studies cited indicate that, in common with religious instruction offered at other schools, Adventist religious instruction is achieving elementary cognitive goals, is confirming doctrinal persuasion, and is reinforcing conformity to denominational values in those who remain in the system; but we cannot find confirmation of the same positive results in achieving higher level objectives such as the development of the type of analytical and critical thinking involved in moral judgment or the internalization of moral principles that will be reflected in a consistent religious conduct.

Such a conclusion presents a significant challenge to anyone who proposes to develop a course of religious instruction. After an extensive study of alienation among Adventist youth, Dudley (1978) has written:

In recent years much work has gone into the preparation of new materials for the teaching of Bible. Doubtless some improvements have been made. But from my view in the crowd's-next I must say that it is not nearly enough. Perhaps we can never hope to formulate courses on a church-wide basis that will meet the needs of each particular teacher and group of students. Perhaps the largest share of the burden must rest on the individual teacher, who will need to be constantly restructuring his Bible class to reduce the emphasis on learning of content material and handing out pre-packaged formulas for living and rather to stress personal Christian growth and the relevance of Scripture for today's needs.  
(p. 24)

It seems appropriate at this point to recall the words Ellen White (1903) addressed to Christian educators:

Every human being, created in the image of God, is endowed with a power akin to that of the Creator--individuality, power to think and to do. The men in whom this power is developed are the men who bear responsibilities, who are the leaders in enterprise, and who influence character. It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions. (pp. 17, 18)

#### Delimitations

Although there will doubtless be some spillover of applicability to other religion courses, this study is intended to be developmental in nature and is limited to designing a particular college-level religion course as stated.

#### Basic Assumptions

A generally conservative or "orthodox" Judaeo-Christian cosmology is assumed, and within this context the development of higher-level reasoning and critical thinking ability is considered a vital aspect of Christian character development.

#### An Overview

The first chapter of the dissertation presents a statement of the problem and intent of the study. Chapter two reviews current literature on theories of learning that impinge especially on the

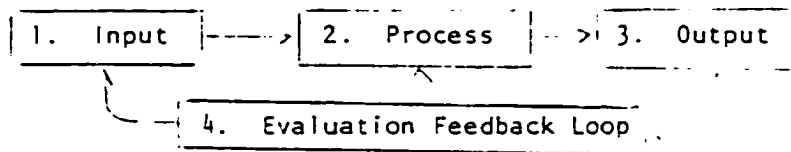
teaching of religion and moves toward development of a rationale. Chapter three describes the methodology involved in preparing the dissertation, while the fourth chapter describes the didactic materials that have been developed and discusses their use. The fifth chapter is a description of validation procedures and results. The sixth and final chapter of the dissertation summarizes the findings of the validation procedures and discusses conclusions and implications. A complete set of the materials developed is included in the appendix.

## CHAPTER II

### REVIEW OF THEORETICAL BASES AND SEARCH FOR A RATIONALE

#### The Intent and Significance of This Chapter

For purposes of reference, the basic "systems-approach" model of curriculum development is given here:



This chapter is concerned especially with the "input" component of the model illustrated above. It contains a critical review of important theories that impinge on the topic of religious instruction. The syntheses achieved have contributed to the development of the "process" component described in chapter four and to the evaluation of "output" discussed in chapter five.

Under consideration are: (1) current thinking on objectives design and the extent to which these ideas are applicable to the formulation of objectives for religious instruction, (2) theories of learning with regard to moral development, (3) heuristic learning, the principle of "involvement" of the learner in the process of his own education with an ethical caveat included, and (4) the problem of epistemology as it bears on the design of religious instruction.

## Objectives Theory for the Religion Course

### The State of Objectives Theory Today

Educational objectives are not new, of course. For many years educators have been talking about what they are trying to accomplish. But the effort to write down educational objectives as we know them in 1980 took an important step forward in 1918 when a list of seven basic aims of education was drawn up by the Educational Policies Commission of Secondary School Principals of the N.E.A. With one addition, made in 1960, this list remains unchanged.

An important development in objectives theory took place in 1961 when R. F. Mager published a sharply challenging study that was enlarged and retitled in 1962 as Preparing Instructional Objectives. The attention given this little book soon grew to a general hue and cry. "We have been giving lip service to Dewey's definition that learning is behavior modification," said those who agreed with Mager, "but how is this reflected in what we are actually doing?" They insisted that if an educational objective is to have any meaning at all, the expected outcome must be stated in terms of a clearly verifiable behavior.

Those who held this view pointed to developments in task analysis sponsored by industry. These developments had begun with studies by pioneering leaders such as Taylor (1911), followed by time and motion studies by the Gilbreths during the twenties that would bloom during the thirties and forties into a whole new technology and give a specialized meaning to the word "training" (Geis, 1977).



The controversy over behavioral objectives continued to be strong throughout the sixties and early seventies. Advocates of the new movement characterized their opponents as "those who for too long have been successfully manufacturing and selling fuzzies" (Geis, 1977, p. 33), while opponents pointed to the comprehensive nature of the older objectives and said that behavioral-objectives advocates were out to trivialize education.

In May and June of 1977, Educational Technology published two special summing-up issues under the title: "Behavioral Objectives: The Position of the Pendulum." In the introduction, special-issue editor Kapfer (1977a) noted that the pendulum is probably not about to swing away from behavioral objectives. Nevertheless, a review of the current educational literature reveals that a turning point may be at hand. There are currently fewer how-to-do-it articles on the basics of objectives design, she noted, and fewer unalterably polarized polemics for or against the behavioral approach. The advocates of behavioral objectives are now as likely as anyone else to show concern for possible hazards of the method, and considerable effort is being directed toward the formulation of approaches that avoid the potential pitfalls while retaining the generally recognized benefits of the method.

#### Major Hazards of Behavioral Specification of Objectives

A summary of the most persistent criticism of the behavioral-objective approach and of its generally recognized benefits provides a basis for achieving a synthesis of the rationale to be followed in this study:

A simplistic view of domains. Since behavioral objectives focus on observable outcomes, critics (e.g., MacDonald-Ross, 1973; Smith, 1972; Zais, 1976) have accused advocates of reasoning backward from a behavioral to a domain; that is, of assuming that a given behavior implies mastery of a whole domain. The critics say that if a man goes to the river and he comes back with a fish, the behavioral objectives people will assume he knows all about fishing. Thus behavioral objectives have led to a simplistic view of domains.

No attention to process learning. Another hazard the critics point out is that in the focus on outcomes, process learning may be ignored. The learning of a process is in itself an obviously desirable outcome, in most cases at least equally as important as content learning. Furthermore, evaluation based only on outcomes (i.e., the right answer) ignores the wide variation in levels of sophistication in getting the results observed (Waks, 1969). Dressel (1977) illustrates this problem:

Faced with solving the quadratic equation,  $x^2 - 5x + 6 = 0$ , one student may, by trial-and-error, find the answers to be 2 and 3; another may solve it by factoring, and still another may see at once that the answers are 2 and 3 because these are the only two numbers whose product is 6 and whose sum is 5 (p. 9).

Covert behavior ignored. Another criticism is that behavioral objectives tend to ignore covert behavior (Gage & Berliner, 1975). It is as if all the important goals of education are verifiable by observation, which may be another way of pointing out the problem noted above.

Motivation overlooked. Behavioral objectives usually take no account of motivation or other affective aspects of the learning situation. "Many published lists of behavioral objectives appear to have little motivational based organization. As a result, the student may have difficulty identifying at a personal level with such objectives" (Kapfer, 1977a, p. 5).

#### Advantages of Clear and Specific Statement of Objectives

While recognizing the problems associated with rigid insistence that every objective must specify an observable outcome, it would be a mistake to ignore important lessons the behavioral-objectives movement has to teach educators.

Clarity. Even MacDonald-Ross (1973), one of the most trenchant critics, concedes that behavioral objectives "encourage people to think what they mean when they plan a course" (p. 11). Focusing on behavioral outcomes forces educators to come out from behind their platitudes and face realistic questions of what really goes on in the process that will make a difference in anybody's life. It is no coincidence that the concept of educational accountability has grown up simultaneously with the behavioral-objectives movement (Kapfer, 1977).

Improved evaluation. Another important contribution of behavioral objectives has been to facilitate better evaluation procedures. The contribution of objectives to evaluation and vice versa has become close and intimate (Geis, 1977).

Increased achievement. Although several studies, including one in the area of religious education (Daniel, 1975), failed to find a significant relationship between student achievement and the students' knowledge of objectives, the preponderance of research confirms that students who know the specific objectives of instruction achieve more than those unaware of the objectives (Dawley & Dawley, 1974; Duchastel & Brown, 1975; Hauch & Thomas, 1972; Morse & Tellman, 1972; Rothkopf & Kaplan, 1972; and Wolk, 1973). It would be difficult to evaluate by accepted procedures whether students learn more under teachers who use behavioral objectives than under teachers who have not verbalized their objectives, because one could not answer the question, Learn more what? What was it they were trying to achieve?

Multiple advantages. McAshan (1977) surveys the consensus of current thinking regarding behavioral objectives and concludes:

In situations where the behavioral objectives-CBE [competency based education] movement is properly conceptualized and implemented, it will accomplish at least the following purposes:

1. Avoid duplication in program content
2. Prevent proliferation of course content by individual teachers
3. Better communicate to the student the specific learning tasks that he or she should achieve
4. Improve assessment of student achievement
5. Aid in providing better individualization of instruction
6. Aid in stimulation of student self-motivation
7. Better ensure student achievement of the more complex behaviors and skills that are needed for problem solving and critical thinking
8. Help ensure students of being able to demonstrate behaviors that are specifically related to the job function he expects to assume in the future
9. Improve the competencies of professional educators who develop and implement the behavioral objectives-CBE programs. (pp. 43,44)

### Toward a Resolution

The consensus of thinking today might be characterized as a pragmatic view that is generally in favor of behavioral specification of objectives, but with frank awareness of potential hazards. A number of theorists have given attention to ways in which the problems might be avoided while still keeping the method for its obvious strengths.

Kapfer, Kapfer, & Woodruff (1976), concerned that behavioral objectives deal only with overt behaviors, propose a new definition: "A behavior is an ACT upon a PHENOMENON that results in a CONSEQUENCE" (p. 11). They believe this expanded definition can facilitate the writing of objectives that deal with covert behaviors such as mental activities.

Another authority (Drumheller, 1977) cautions that it is important to find the right point on the continuum between generality and specificity of goals. This will allow the educator to avoid the Scylla of triviality and the Charybdis of fuzziness. MacDonald-Ross (1973) sees this problem as impossible to solve, but most educators surveyed do not agree.

Leles and Cruise (1976) analyzed Bloom's taxonomy of the cognitive domain of educational objectives in terms of the forms of learning involved. They concluded that "the lower ranges of [Bloom's] six-interval cognitive scale largely represent information processing learning," which is likely to be verifiable on verbal-based tests, whereas "learning associated with the complex mental processes [is more] likely to yield learnings whose form is performance and/or a product" (p. 43). This insight can open new doors in

thinking of the way behavioral specifications may be structured for the more complex aspects of learning.

As an expression of the general consensus of thinking among behavioral objectives experts today, the pragmatic stance of Geis (1977) may be typical:

I for one do not want to spend time "defending" behavioral objectives. If behavioral objectives are useful in producing better instruction in a particular milieu, given a particular population of instructors--fine! If not--and this is important--a rigid insistence upon the use of behavioral objectives instead of the offering of an acceptable and sound alternative is non-productive. Furthermore, in the heat of argument, the concept of a systematic approach to education may be damaged. As a consequence, often the baby does get tossed out with the bath water. (p. 33)

Implications of This Synthesis That  
Apply to the Formulation of Objec-  
tives for Religious Instruction

Considerable evidence, such as that reviewed in chapter one, indicates that planners of religious instruction at the college level are failing to achieve or even to give clear formulation to some of their most important goals. In view of this, it seems clear that those responsible for planning religious instruction, including Seventh-day Adventist planners, can benefit from listening to much that the behavioral-objectives movement has to say.

Objectives for religious instruction must be as clear and as specific as possible, and this means formulating these objectives in terms of varifiable behavior whenever it seems practical to do so.

However, there are at least two important considerations that should be taken into account when applying this generally positive assessment. One of these is general in nature and the other

applies specifically to religious instruction:

1. Most discussion of objectives theory fails to take into account the level of planning at which the objective is to be written. The genius of the behavioral objective is that it renders concrete and operational the goals of the educational planner. This is most useful at the level of application, the "moment of truth" in direct student-teacher interaction. But the behavioral specification of objectives that would be useful at the operational stage of planning may be distracting and impractical at previous stages of planning.

2. Furthermore, while all the goals of religious instruction must be made as practical and as concrete as possible, some of them may never be verifiable in terms of readily observable behaviors. If the religion instructor were to limit his or her efforts to those objectives that can be specified strictly in terms of observable behavior, it would mean leaving out some of the most important reasons for conducting religious instruction.

#### Toward a Theory of Moral Growth and Development

A survey of literature regarding moral development reveals without a question that the most widely quoted and discussed theorist in the field today is Lawrence Kohlberg. His views furnish frame of reference for the discussion under this section and for considering the ideas of other theorists.

For purposes of reference, Kohlberg's six stages of moral development are given here:

# I. Pre-moral level

Stage 1: Obedience and punishment orientation. Ego-centric deference to superior power or prestige, or a trouble avoiding set. The child follows rules to avoid punishment.

Stage 2: Naively egoistic orientation. Right action is that instrumentally satisfying the needs of the self and occasionally others' needs. The child conforms in order to obtain rewards.

## II. Morality of Conventional Role Conformity

Stage 3: Good-boy orientation. Orientation to approval and to pleasing and helping others. The morality of maintaining good relations. The child conforms to avoid disapproval.

Stage 4: Authority and social-order maintaining orientation. Orientation to doing one's duty and to showing respect for authority and maintaining the given social order for its own sake. The child conforms to avoid censure and the resultant guilt.

## III. Morality of Self-accepted Moral Principles

Stage 5: Contractual legalistic orientation. Duty is defined in terms of contracts, general avoidance of violation of the will or rights of others, and majority will and welfare.

Stage 6: Conscience or principle orientation. Orientation not only to actually ordained social rules but to principles of choice involving appeal to logical universality and consistency. The child conforms to avoid self-condemnation. (Kohlberg, 1963).

The significance of Kohlberg's theory can be better understood in the light of several notable studies of moral development that preceded it. Two of these in particular should be noted.

In the 1920s Hartshorne and May (1928) shook religious educators profoundly with their extensive study which concluded that there is no correlation between religious instruction and morality in



children. A child who regularly attends Sunday school is no more likely to be honest than one who receives no religious instruction in or out of a church setting.

Peck and Havighurst (1960), noting that Hartshorne and May had observed children only at a given point of time, undertook an in-depth ten-year study of a carefully chosen sample of children from a small midwestern town. They hoped to discover what factors could be found that would correlate with children's moral growth. As Kohlberg would later do, they classified character into a number of successive types and studied the children they had selected as they matured from ten to twenty years of age. The Peck and Havighurst study came up with many interesting and useful findings, but it did not show any evidence that would affect the conclusions of Hartshorne and May. During the entire ten years of the study, not one of the subjects under observation was seen to rise from one character type to another.

Their conclusion was that character is locked into the individual by the way he is treated by his parents during the early years of life.

We act toward others largely as we were acted toward by our parents, not necessarily as we ought to act. To alter this age-old pattern of character transmission requires a great deal more self-restraint and a great deal more effortful, thoughtful foresight than most of us have learned or find really welcome. What most of us have to cope with in ourselves is a welter of childish intense desires, often curbed only by sheer force, mixed with some milder, more satiable urges. We are a turmoil of unorganized, undirected, highly irrational thoughts, out of which we wrest an acceptably logical idea only now and then. We are a mass of preconceptions, only reluctantly willing or able to entertain a really new, different outlook. We have loving

impulses but we also have a great many aggressively self-fish desires; and we experience more intense resentments and hatreds than polite society is ever supposed to admit. This is not a pretty picture, and the terms are somewhat vague, but it seems to be generally accepted as true by most students of human nature. (indeed, it is no little achievement to be able to view this picture without turning away either in disgust or in despair.). (pp. 101, 102)

It was in the atmosphere of uncertainty and futility to which these studies largely contributed that Lawrence Kohlberg announced the results of his studies. The unique feature of Kohlberg's conclusions was not that he had formulated successive stages of character development, nor was the reliable method of diagnosing the stages the most significant aspect of his announcement. It was, rather, that he had found a way to make a proveable effect on moral development. In keeping with the theory of Piaget (1959) that moral development is concomitant with cognitive development, Kohlberg's method involved stimulating cognitive apprehension of moral issues. He found that moral growth could be stimulated by asking subjects to analyze anecdotes involving moral dilemmas classified at one stage higher than the stage of the subject.

As had previous investigators, Kohlberg concluded that moral development is not correlated with membership in a religious organization. He found church-going children no more likely to be on a high level of moral judgment than children from a completely irreligious home background. He concluded further that nationality and ethnic differences are also not factors in moral development. The rate at which a child can progress through the sequence is the only variable that affects his progress (Kohlberg, 1967; 1968).

Important Questions Regarding  
Kohlberg's Theories

As with any new theory, the propositions of Kohlberg have come under close scrutiny by professionals in the field of moral education and especially by religious educators, many of whom feel challenged by the new ideas. It will be useful to look at the ideas of some of these people.

The naturalistic fallacy. Craig (1974) points out that Kohlberg's theory is premised on what is usually called the "naturalistic fallacy." That is, he deduces that "ought" from the "is." Kohlberg has studied how things are and has taken this situation as his value norm. He says: "Any conception of what moral judgments ought to be must rest on an adequate conception of what it is" (Kohlberg, 1971a, p. 66). And, "The scientific theory of why people factually do move upward from stage to stage, and why they factually do prefer a higher stage to a lower is broadly the same as the moral theory of why people should prefer a higher stage to a lower stage: (Kohlberg, 1971a, p. 70; cf. 1971b). There is no other basis than this for holding that any one stage is "higher" than another.

Although Craig approves and defends the necessity of such a base, he notes that "this kind of reasoning on Kohlberg's part is merely an assumption. In other words, Kohlberg's scientific theory has built into it specific claims about the worth of the various stages" (p. 125).

The relationship between the moral judgment and moral conduct. Another aspect of Kohlberg's theory that has received the attention of moral educators is the relationship between moral

judgment and moral conduct. Kohlberg follows the thinking of cognitive development theorist Jean Piaget. Thus he sees moral growth as a function of cognitive growth, expressed as a change in levels of moral judgment. But the question is asked: Does knowing the "right" answer necessarily mean a person will do the right thing? And if better knowledge of right is not followed by better moral conduct, in what sense do we have a real improvement in morality?

There is evidence from research that moral judgment and conduct are related to some degree. Berman (1974) studied eighty upper middle-class female subjects between ages seven and twelve. After being subjected to various treatments designed to stimulate moral growth, the girls were given an opportunity individually to contribute winnings from a bowling contest to the March of Dimes. No relationship was found between sharing behavior and the various treatments, but Berman did find a significant relationship between sharing behavior and the level of the girls' moral judgment that had been previously assessed with Piaget-type moral dilemma stories.

Milgram (1974) studied volunteers whose cognitive maturity had likewise been evaluated on a Piagetian scale. The subjects were told to administer strong electric shocks to a "victim" in the next room who was a confederate of the experimenter. The subject could hear the "victim" screaming in the next room as the voltage was raised. The experiment was designed to see how far the subjects would go in following the experimenter's directives in administering the shocks. About 65 percent of all subjects administered the full voltage. However, most of the individuals at the highest

stages of development--the autonomous level--refused to shock the victim. Those who did administer the full voltage explained that the experimenter was responsible for the shocks. They did not feel responsible for what they had done following the orders of an accepted authority. Those who refused to shock the victims were acting on internalized ethical principles.

Kohlberg cites studies by Krebs and Brown in support of the conclusion that there is a degree of correlation between moral judgment and conduct.

Krebs found that seventy-five per cent of the conventional and preconventional children (stage 4 or below) cheated on at least one of the four experimental cheating tests while only twenty per cent of the principled (stage 5) children did so. Similar results were obtained by Brown, et al., in a college population: Approximately half the conventional level college students cheated as compared to eleven percent of the principled level students. (Kohlberg & Turiel, 1971, p. 458)

Therefore, according to Kohlberg, it is only at the post-conventional level that there is a demonstrable relationship between moral judgment and moral action. Furthermore, "cheating behavior is predictive of later moral behavior only in the negative case" (Ibid.). That is, the future moral behavior of the adolescent who cheats cannot be predicted, but the future moral behavior of the adolescent who does not cheat can be predicted within limits.

The relationship between religious belief and moral judgment. Kohlberg (1968) has concluded that the moral stages are universal and unaffected by national culture or religious affiliation. But there is a certain amount of evidence indicating this may not be the case.

Sharfman (1973) tested 315 Jewish twelfth-grade students of both sexes who were from similar socio-economic backgrounds and approximately evenly divided between those who attended religious and public schools. He found a positive correlation between moral judgment and attendance at Jewish day school.

Even though Peck and Havighurst (1960) found no evidence of moral growth among their subjects either among church-goers or those who were non-affiliated, yet they did note that "most of the children with good character came from actively religious families." And they concluded that "even though there are exceptions, this indicates a favorable influence of religious activity in many cases" (p. 185).

Engel (1969) concluded that instead of being a passive product of knowledge, one's belief system significantly affects what one knows. This would render suspect the idea that the cognitive developmental base for moral judgment cannot be affected by religious belief, since cognition itself is affected strongly by what one believes. Another study (Little, 1978) has drawn together numerous lines of evidence showing that beliefs do influence behavior.

A theological perspective on Kohlberg. Since Kohlberg considers morality to be completely unrelated to religion and approaches his studies from a humanist and secular point of view, religious educators have been somewhat hesitant to grapple with his theories from this standpoint, doubting whether such an analysis could be considered valid if based upon premises Kohlberg would never admit.

Can you compare research figures with a Bible text? Nevertheless, two recent studies in particular have offered some suggestions that may be worth noting.

Craig Dykstra, in a dissertation written at Princeton Theological Seminary (1978), moves from a theological base with the reinforcement of philosophy and psychology to analyze the views of Kohlberg regarding (1) the meaning of morality and (2) the dynamics of moral growth. Dykstra perceives these two points as the center of Kohlberg's work.

Kohlberg's definition of morality, says Dykstra, is unduly restricted to a juridical notion in which moral situations are limited to those in which publicly communicable claims of various persons in a social situation may be in conflict. Kohlberg views the mature person as a detached, rational agent who makes moral decisions from a disinterested point of view based on an objective understanding of the situation and on universal, autonomously held moral principles. Moral growth, in Kohlberg's view, is the development of formal, reversible, cognitive operations in the realm of public social intercourse.

Dykstra finds that this view cannot be accommodated with the Christian understanding of morality as a response to God's revelation of persons as sinful, in need of redemption and incapable of ridding themselves of distorting self-concern by the development of intellectual powers alone.

Dykstra devotes the major portion of his paper to developing alternative answers to the two questions: what does it mean to

be moral? and, what, psychologically speaking, are the dynamics of moral growth?

Dykstra (1978) argues that morality is the apprehension of obligations placed upon us by the order of reality as that is illuminated in the perfect love of God, and made concrete in encounters with particular persons to whom we are present. To be moral and to act morally requires, therefore, a deep receptivity and attention to others and to God. This is not something which we do naturally. A transformation of the whole self, not just a transformation of cognitive structures, is required.

Bergman (1974), a Lutheran, feels that Kohlberg has made an important and valuable contribution to religious education in articulating the stages of moral development. He finds the suggested pedagogy of challenging a decision maker at a level one stage higher than his current level to be particularly useful.

Bergman believes that a synthesis of the thinking of Kohlberg and of the formulations given to morality in the Ethics of Dietrich Bonhoeffer (1955) can provide Christian education with an appropriate structure for fostering moral growth in a Christian context.

In Bonhoeffer's thought, the predicament of mankind that affects moral decision making is the break in communion between the creature and the Creator which results in a heart that "curves in upon itself" (p. 232). In this situation, the predicament is that of determining for oneself the nature of good and evil, interpreting one's own possibilities, using God as a religious object that is to be manipulated, seeing the neighbor as a thing and viewing the self as its own creator.



Therefore, Bergman notes that for Bonhoeffer the starting point of Christian ethics is the dynamic reality of God as he reveals himself in Jesus Christ. This is Bonhoeffer's way of saying that the core of ethics is justification. Justification is God's work which liberates a human being from a state of disunity. This work of God frees man from his predicament. Being free means being thrust into two dimensions in life: the last or ultimate dimension and the penultimate, the dimension of things before the last. The ultimate is justification, that final word of grace beyond which God will not go. The ultimate is seen to shape the penultimate, while the penultimate is a working out of the ultimate. Thus the offering of a loaf of bread to another in its temporality and reaching out of the brotherly hand is a penultimate, and yet it points to the ultimate and is an expression of the ultimate.

The working out of the ultimate in the penultimate means acting in responsible freedom. This freedom is not autonomous; it is rather a responsible freedom in which one is given the ability to respond to God's work, to the claim of the neighbor, to the world, allowing the world to become what it was intended to be. It can be said that acting in responsible freedom means to respond to Christ for men, and to men for Christ.

A key concept is that of formation. By this term Bonhoeffer means the reshaping of one's being, giving the self a new image, a new perspective, a new direction of will.

In making a moral decision, one who is acting on the basis of Bonhoeffer's model is set free from the key predicament in life, disunity with one's center of being, through a response of faith and obedience to a new center, the person of Jesus Christ. From this relationship springs

a capacity to act in responsible freedom which enables one to respond to God, the neighbor, the self, to conscience, to the Law, while also allowing one to draw upon a variety of resources, such as reason and experience. (Bergman, 1974, p. 235)

A Synthesis of Important Ideas  
on the Fostering of  
Moral Growth

Development of higher cognitive levels, a plus. Kohlberg has made a notable contribution to moral education in emphasizing the development of higher levels of the cognitive domain as a factor in moral growth. In this there is a fundamental point of agreement between Kohlberg and certain insights of Christian theology. The idea of moral responsibility implies moral freedom, and freedom means moral decision making that grows out of an informed judgment. Thus it is an important function of education to cultivate and foster maturity and keenness in moral reasoning.

The value of cognitive confrontation. Another valuable contribution of Kohlberg's theory has been to encourage use of cognitive confrontation as a method of stimulating growth in moral maturity. The value of the method is well supported by research and precedent. Jesus Christ used this method. Conrad (1975) has found pertinent applications for Christian education from studying "creative conflict" in the experience and theology of Martin Luther.

It is not clear whether Kohlberg is aware that the genius of the method is in the degree to which it stimulates the personal involvement of the learner in the learning process. (The principle of involvement is discussed in a separate section beginning on page

32.) Confrontation is not the only way of strengthening involvement, and resolving anecdotal dilemma situations is not the only way of presenting confrontations to the learner (e.g., Traviss, 1974). But it is a proven and effective way and could be used more to good advantage.

An oversimplified view of morality. Even while recognizing the value of cognitive development as a factor in moral growth, it is a mistake to make this the sum and total of strategy. Kohlberg (1971b) says that in going beyond the relatively comfortable confines of the social psychologist's laboratories, he has stepped into a "den of wolves" of philosophers. He felt this was unavoidable. Most students of the matter would probably agree that it is in point of interpretations and philosophy that the theories of Kohlberg are especially vulnerable.

Kohlberg has identified categories of moral reasoning that can be reliably diagnosed and perhaps to a degree are universal, but he has achieved this by defining morality as limited to motivation for moral decision. In other words, he has achieved reliability at the expense of validity. He overlooks the gap between knowing the right thing and doing it and, even more important, the gap between doing and being. Further, he takes no account of the enormous complexity of motivation.

Relationship with God, the answer. The Christian vision of morality involves a transformation that touches and reorders all the complexities of human nature and character, purifying the well-

springs of conduct. This is not accessible through cognitive development, although cognition plays a part. It is not accessible through moral decision, although moral decision is needed as a response to God's enabling initiative. It is accessible only through a dynamic relationship with the transcendent God that is a fruit and outgrowth of justification by faith.

Evidence reviewed would lead to the conclusion that the aspect of morality Kohlberg has measured, namely moral decision, is related to the comprehensive morality of the moral life, although it is not the same thing. Kohlberg's test of morality is related to integral morality and to moral conduct "in the positive case"; that is, a truly moral person will score high on a Kohlberg test, but the converse is not necessarily true; a truly moral person will have good public conduct, but the converse is not necessarily true.

#### Implications of This Synthesis for Designing Religious Instruction

Planners of religious instruction should:

1. Incorporate into the teaching design strategies consciously aimed at higher level objectives of cognition and affect
2. Make extensive use of cognitive confrontation and as many other ways as can be devised to stimulate maximum student involvement in the learning process
3. Emphasize justification by faith as a key to liberating the student from egotistic and conventional morality and to facilitating an enabling relationship with the Source of integral moral development.

### The Principle of Involvement

Shortly after World War II a group of homemakers in Iowa were given a lecture on the importance of serving more milk to their families. A nutrition expert showed these women charts and described scientific evidence that proved the value of milk in human nutrition. The message was clear. But did the women go home and start using more milk? Sixteen percent of them did.

Then a different approach was tried. A similar group of women met together for the same length of time as the first group. The same expert was present, but this time, instead of giving a lecture, she led the homemakers in a discussion--"What might we do to use more milk." The expert spoke very little aside from answering questions. The women came to the conclusion that more milk was vital to their families' health. And the results? A check one month later showed that half of the homemakers were actually using more milk--over three times the number that were using more after the expert told them what they should do. This experiment (Radke & Kisurich, 1947), now considered a classic, was followed by many others using both men and women as subjects, with the same results: More learning takes place when the learner is actively involved, a participant in the learning process.

In a study sponsored by the U.S. Office of Education, Miller (1968) summarized the findings of some seventy-five different projects involving research in educational-change strategies. Among other things, he reported that research has conclusively shown that "changes in educational attitudes can be more readily achieved

through group participation in decision making" (p. 32).

Learning will be enhanced if the learner can be involved even from the objectives-planning stage of the process. One of the largest studies of leadership ever undertaken was that of Hemphill (1951) who collected data on the leadership functions of 500 individuals who were in charge of more than 15,000 employees across North America. Three hundred sixty-five of these were classified as successful leaders and 135 were considered unsuccessful. By studying how the successful executives led out and by comparing their behavior with that of leaders who were failing, Hemphill was able to identify definite functions that were correlated with the degree of success the leaders were having. Number one in degree of correlation of all the successful leaders was: Sets goals WITH, not for, the group.

Craig (1974) believes that the writings of Kohlberg have taught moral educators that "At best, the child should participate in the formulation and evaluation of the standards" (p. 124).

#### Strategies of Involvement and the Issue of Ethics

A development which contributed to understanding the dynamics of personal involvement in learning began almost by accident in the summer of 1946 at a workshop conducted by Kurt Lewin to help train community leaders to deal with intergroup conflicts.

Three ten-member groups discussed the intergroup problems they faced at home and played roles in an attempt to clarify the problems and try out possible solutions. In each group a research observer noted the interactions of members in order to be able to report these at an evening staff meeting. A few group members asked if they could

attend the staff meetings and hear the reports. Despite staff doubts Lewin agreed. Soon all the workshop participants were drawn into the staff meetings. The interaction reports, they said, gave them valuable insights into their own behavior and the way their groups were shaping up. They began to offer their own reactions to one another, and so the T- [for "training"] group was born. (Ogg, 1972, p. 4)

Participants in that 1946 workshop came away with a conviction that something profound had happened in their lives. Personal involvement in the session had taken place to a degree that the leaders had never seen before. Lewin and his staff concluded that there was far greater potential for personal change in this type of meeting than in any method they had previously tried. The following year they set out to produce deliberately the situation that had taken place without being anticipated in the session held the previous summer. From 1949 to 1955 summer laboratories were held every year under the same plan. The organizers experimented with numerous approaches--skill clinics, large group meetings, community case studies, conference planning, and role playing.

Although studies and publications continued during those years, it was not until the latter part of the sixties that the idea of training laboratories suddenly caught fire and grew to major proportions under such names as "sensitivity training," "encounter groups," and intensive groups.

Illustrative of the phenomenal growth during this period is a study made by Gazda surveying books, articles, and dissertations in the field of group psychotherapy. He could find only thirty-four between 1906 and 1931, whereas MacLennan and Levy

compiled a bibliography of 481 entries for the year 1970 alone. And interest in group activities has not been confined to the academic community. Lieberman reported finding over 200 self-actualizing groups meeting in one city of 50,000 population (Jacobs & Spradlin, 1974, pp. xiii, xiv).

The uninhibited experimentation with strategies in these groups soon led to methods that proved effective for bringing about an exponential intensification of the involvement/commitment factor.

[These strategies] run a gamut from mainly verbal expressions of feeling and perception in the "basic encounter" groups of psychologist Carl Rogers, to a heady mix of relaxation and sensory awareness exercises, yoga, existentialist philosophy, psychodrama, pillow-thumping (to release rage), art, fantasy dialogues with part of the self, nonverbal and physical contact games--ideas and procedures borrowed from diverse sources with little concern for who originated what or where one professional discipline ends and another begins. (Ogg, 1972, p. 5)

There has been a considerable amount of crossfeed of strategies from the T-groups back to the more traditional A-groups. The A- [for "action"] groups are, by definition, those that have an external objective as the reason for their existence. They are committees, faculties, car pools, bomber crews, etc., ad infinitum.

It has been suggested earlier that responsibility and personal freedom are fundamental ideas in theology. They have also been declared to be the touchstone of Christian ethics (Provonsha, 1979). If this idea is accepted, then any change in educational practice which tends to strengthen the place accorded personal responsibility and freedom is a move in the right direction.

The concept of involvement referred to here, of course,



means changing the role of the learner from object to subject. Instead of passively being acted upon by instructor in the role of an authority figure, he participates actively in the learning process. Such a change is not only strongly supported by the theological/ethical idea of responsibility and freedom; it is much more likely to result in effective learning.

Specific strategies available for strengthening involvement are far too numerous to be considered individually here. But on careful analysis it is possible to discover that the intent or objectives of these strategies do fall into definable categories with regard to the degree of involvement they are designed to promote.

The following is suggested as a taxonomy of the increasing intensity of involvement:

1. Awareness
2. Interest
3. Evaluation
4. Trust
5. Commitment
6. Intimacy (getting rid of the "mask")
7. Submersion of individual to group mind (collective hypnosis effect).

If responsibility and personal freedom is accepted as an important value, then a caution light will begin to shine somewhere along the pathway of deepening commitment described here, for it will be seen that there is a point in this list at which the march toward responsible freedom turns around and starts back in the opposite

direction. Just where that point is depends on the meaning one attaches to the various words in the list, but it is the point at which involvement ceases to mean self-direction and begins to mean submersion in the group. When this happens, and to the degree to which it happens, the tyranny of a single authority figure has been exchanged for the tyranny of the group mind.

### The Question of Epistemology

If education were simply a matter of wrapping and handing out packages of information, then the question of epistemology would be more or less irrelevant. Under such a scheme of things, knowledge simply is. There is little cause for questions about the means, nature, and limitations of knowing.

But when a plan is proposed that favors heuristic learning, then epistemology does become an issue that must be considered. Under this plan, the answers are not simply handed out ready-made. Instead, the student is encouraged to seek knowledge for himself and eventually to seek it at the fountainheads. Such a plan immediately imposes questions about how knowledge may be attained and what it really means to know something. Consideration of these issues must be an essential part of any rationale that is formed for such a course of instruction.

It should be noted that the consideration of epistemology leads across the fine line from the realm of psychology and learning theory and into the field of general philosophy.

There are, of course, many sources that might be consulted at this point. Philosophers ranging from Plato to Dewey and others with

an almost infinite variety of opinions between these two have offered their ideas. The Scripture also speaks to the issues of epistemology. In keeping with the basic assumption of an "orthodox" Judaeo-Christian cosmology (see p. 8), orientation will be sought in Scripture with special attention to the epistemological formulations given in the Gospel according to John.

One of the striking characteristics of the Fourth Gospel is the similarity of many of its terms to the idiom of Greek philosophy. The idea of Logos; the vertical dualism of this world and the world above; and other prominent themes such as light, truth, and regeneration or the new birth; all figure prominently in the Hellenistic literature (Ladd, 1974, pp. 215-217). These similarities led many scholars of a generation or so ago to conclude that the Fourth Gospel was the product of a Hellenized Christian community in the second century (see Scott, 1906; Bacon, 1933; etc.).

However, further study, assisted by important archaeological discoveries since 1940, has brought about a sharp change (Albright, 1956, pp. 170,171; Hunter, 1968; & Ward, 1969/1970 have surveyed developments) to the point that many critical scholars now see this Gospel as planted "squarely in the stream of Old Testament redemptive history" (Ladd, 1974, p. 266).

Nowhere is the relationship of the Fourth Gospel to the rest of Scripture illustrated more clearly than in the degree to which the Johannine view of knowledge reflects Old Testament thinking and stands in marked contrast with the epistemological formulations of Greek philosophy.

According to the Greeks, knowledge might be achieved by rational contemplation, as with the Aristotelians; or by a sudden breakthrough of inner illumination, as with the followers of Plato; but in either case the nature of knowledge is the same: Knowledge is the apprehension of ultimate reality (see Bultmann, 1963, 689ff).

But in Hebrew thought, as reflected in the Old Testament, not only the means but the nature of knowledge was different. Here "knowledge" (yada) "connotes experience rather than contemplation or ecstasy" (Ladd, 1974, p. 261).

The passages that describe God's knowledge of man illustrate this concept. "The Lord knows the way of the righteous, but the way of the ungodly shall perish" (Ps. 1:6). This antonymous couplet reveals that the Lord's knowledge of the righteous means for them the opposite of what the wicked will receive. In this verse, as elsewhere, the word "knowledge" denotes primarily a relationship; it carries the idea of fellowship and concern. God's knowledge of a person means his providence and the carrying out of his good purposes toward that person (Blackman, 1950, p. 122).

It is not surprising, then, to discover that God's knowledge of an individual is related to the idea of covenant and to God's election of an individual to serve him: "Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations" (Jer. 1:5). And on a national scale, God's knowledge of Israel means his election of that nation as his chosen people (Amos 3:2; Hos. 5:3).

The Old Testament concept of knowledge is further illustrated in references to man's knowledge of God. In this case, also, the word

means fellowship and a relationship that issues in trust and obedience (Judg. 2:10; Ps. 36:10; Is. 45:5; Jer. 22:16). Knowledge of God is the chief duty of man and the frequent theme of exhortation by the prophets (Dt. 4:39; 29:2-6; 1 Ch. 28:9; Ps. 46:10; Is. 43:10). Complete fulfillment of this duty will finally be realized when the covenant is renewed in the kingdom of God: "And no longer shall each man teach his neighbor and each his brother, saying, 'Know the Lord, for they shall all know me, from the least of them to the greatest, says the Lord' (Jer. 31:34).

This understanding of knowledge is also seen in the application of "know" in Scripture to the sexual act (as in Gen. 4:1; Mt. 1:25). The expression is not euphemistic; it is applied in the most essential sense of the Hebrew idiom--that is, knowledge as relationship, fellowship, intimacy. Similarly, it is recorded that those who have not done the will of the heavenly Father will one day hear the words: "I never knew you" (Mt. 7:23). The judge is not professing ignorance. He is saying: You and I were never on that kind of terms. There was never a close relationship of love, concern, and obedience.

#### Knowledge in the Fourth Gospel

John presents Jesus as sent of God to bring mankind to a knowledge of him. No man has seen God at any time, but Jesus has seen him, and because of his intimate knowledge of (relationship with) God, Jesus is able to mediate knowledge of the Father to humanity (1:18; 14:7). His mission was to glorify the Father by making known his name on earth (17:6). This knowledge is eternal life in all who will receive it (17:3).

Though Jesus knew all men (2:25), the world did not know him; only the elect knew him (1:10; 8:55; 16:3; 17:25). But the mediatorial mission of Jesus was to be extended through his followers, for through the mutual love they were to show, the world might come to know their Master (17:23).

### The Truth

Closely related to the concept of knowledge as relationship is the Johannine use of the word "truth" (alētheia). Whereas "truth" in Greek thought stands for correspondence to reality (Ladd, 1974), p. 264), the primary meaning of the cognate emeth in the Old Testament is reliability, dependableness, ability to perform what is required (Blackman, 1950, p. 269).

Emeth is related to the Greek concept of alētheia in that a witness of emeth is one whose word can be trusted. Similarly, deeds or statements may be of emeth; that is, reliable, hence, corresponding to reality.

While using the Greek word, John clearly follows the Old Testament sense. He states, for example: "The Word became flesh and dwelt among us, full of grace and truth" (1:14). And, "The law was given through Moses; grace and truth came through Jesus Christ" (1:17).

The combination of terms, "grace and truth", is particularly significant. In the Old Testament, "grace" (chesed), God's covenant love, and emeth, his reliability, are often used in combination in the Old Testament to describe the character of God's acts (Gen. 24:27; 32:10; Ex. 34:6; Ps. 85:10,11; Hos. 4:1).

By the expressions of 1:12,14, John is saying that the covenant love and steadfastness of God have come to realization in the mission of Christ.

The passage of 14:6-20 is an important statement on the relation of "truth" to Jesus' mission:

Jesus said to him, "I am the way, the truth, and the life; no one comes to the Father, but by me. If you had known me, you would have known my Father also; henceforth you know him and have seen him."

Philip said to him, "Lord, show us the Father, and we shall be satisfied." Jesus said to him, "Have I been with you so long, and yet you do not know me, Philip? He who has seen me has seen the Father; how can you say, 'Show us the Father'? Do you not believe that I am in the Father and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works.

"Believe me that I am in the Father and the Father in me. . . . Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also. In that day you will know that I am in my Father, and you in me, and I in you."

When Jesus stated that he was truth (14:6), he was not making himself the epitome of reality. He was describing his role as "the full revelation and embodiment of the redemptive purpose of God" (Ladd, 1974, p. 266). "For this cause I was born, and for this I have come into the world, to bear witness to the truth" (18:37). Jesus was himself an expression of the faithfulness, the steadfastness, and the covenant love of the heavenly Father.

While it is true that Jesus came to bring better information about God, the significance of his witness to the truth is much deeper than this. The knowledge of God he urged men and women to accept was a dynamic new relationship of love and trust in the Creator.

### Conclusions

According to the usage of secular Greek, "knowledge" is

apprehension of ultimate reality, and "truth" is that reality. This concept of knowledge and truth is found also in Scripture. There is, however, a fundamental difference between the Scriptural point of view and that of secular philosophy. As is true of all humanistic postulations, the Greek concept is anthropocentric, whereas the Biblical concept is theocentric. In Scripture, the foundation of knowledge is relationship with God. Intellectual apprehension of reality derives from this relationship.

### Application

Carton's (1963) indictment of religious instruction was that religion is taught as a datum requiring intellectual assent, rather than as a mystery to be lived. In the light of the dynamic Scriptural definition of knowledge, this accusation is serious indeed.

Jesus said: "If you continue in my word you are truly my disciples, and you will know the truth and the truth will make you free" (8:31,32). The context of this passage reveals that Jesus is here talking about moral freedom (vs. 33-35; Cf, Blackman, 1950, p. 270). He is saying that a person's behavior can break free even from the chains of heredity and long years of conditioning, and that this emancipation comes from knowledge of the truth. These words certainly do not refer to an intellectual awareness of facts about God; they refer to the transforming power imparted through a vital relationship with him.

"He came to his home, and his own people received him not. But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (1:11-13).



If religious instruction is to be faithful to the mediatorial mission assigned to it by Jesus, and if it aspires to something more than handing over information about religion, then one of its important goals must surely be the student's growth in this relationship.

In the measure that this takes place, it will be possible for Jesus' pastoral prayer to be answered: "I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through the truth; thy word is truth" (17:15-17).

In making this application the professor will:

1. Emphasize the implication of justification by faith for personal renewal through restored fellowship with the Creator.
2. Emphasize the importance of the life of personal devotions as man's response to Christ's offer of his fellowship and as his designated way of making keen man's sensitivity to the reality of this relationship.
3. Foster personal search and self-directed learning by the student, but with emphasis on a spirit of intellectual humility that is willing to be taught and that sees the relationship with Jesus Christ as the only safe way of being guided in the search for truth.

#### A Drawing Together: A Summary Statement of the Rationale

##### Systematic Clarification and Pursuit of Objectives

Behavioral objectives advocates insist that objectives must be clear and specific. Considerable evidence can be cited in support of the idea that planners of religious instruction especially need to

listen to this advice, that they have often been guilty of repeating objectives that are little more than platitudes or meaningless generalities. Those who are responsible for religious instruction must not hold themselves exempt from the stern discipline involved in systematic analysis and pursuit of objectives.

#### Higher Level Objectives and the Principle of Involvement

But while striving for clarity, instructors in religion must not retreat to the pursuit of only those objectives that can be stated in terms of observable behavior.

This means, in the first place, systematic pursuit of higher level cognitive objectives. The principle of "involvement" enters at this point, for analytical and critical thinking entails "involvement" and vice versa.

Both the idea of "involvement" and the pursuit of higher level objectives imply a democratic point of view for they imply changing the role of the learner from object to subject in the educational process. They imply commitment to the learner's right of self determination and to the idea of personal freedom and responsibility.

But this is only the beginning. Even as man is more than intellect alone, so the cognitive objectives are merely one aspect of the higher level objectives of religious instruction. It is true that the objectives go beyond knowing to thinking, but they must also go beyond thinking to doing and beyond doing to being.

Emphasis on Justification and a  
Definition of the Christian  
Life as a Fellowship with  
God

There is still something more to be said about the hierarchy of objectives--something very fundamental: The most important difference between a humanistic pursuit of moral education and the Christian approach to religious education does not lie in the more comprehensive nature of the objectives pursued by the Christian educators, but in the direction from which the objectives are approached. It is true that the objectives of Christian instruction go beyond knowing to doing, but the Christian educator strongly rejects the idea that doing springs from knowing, the idea that integral morality can be developed by instructing the intellect. The morality that is approached from knowing is the morality of law, it is the morality of the "letter." It offers a false and ultimately cruel hope that flees before the seeker like a mirage of water in the desert.

The Christian educator is told that "the letter killeth," and that the Spirit alone imparts life (2 Chr. 3:6).

According to the morality of letter, justification is the fruit of right doing. The morality of the Spirit understands that right doing is the fruit of justification, for it is by means of justification that man can be restored to that life of fellowship with God in which being is renewed.

And only in the context of this renewal through the Spirit do the democratic principle and the idea of personal freedom begin to take on any real meaning, for it is as being is restored that doing can be instructed by knowing. Thus the renewal made accessible by

justification means restoration to oneself. And this is the only true freedom that can be found anywhere.

## CHAPTER III

### PROCEDURES

There have been three major phases in the work reported here. The first two phases were developmental in nature and the third had to do with the illustration and preliminary validation of the teaching plan that resulted.

#### Phase One

The first phase involved developing and enunciating the theoretical/philosophical framework that would serve as a guiding rationale. This rationale influenced phase two, which was the preparation of teaching materials and recommended methods for the "Life and Teachings" course.

Phase one began with a computer search for dissertations on college-level instruction in religion. This search was conducted by Comprehensive Dissertation Query Service using two combinations of search words with appropriate synonymns of each. One of these combinations was: teaching, religion, university, and the other was: objectives, religious education, adults. With this search system, the computer prints out the complete title and other pertinent information regarding any dissertation that has all the indicated search words in its title. This search yielded some thirty-five titles.

The computer search was followed by a visual search through the several thousand abstracts published since 1968 under the heading "Education," subheading "religion," in Dissertation Abstracts International (DAI) and a search under promising listings in the DAI Index. Twenty-seven dissertations that appeared to be of particular interest were requested and ordered by the Religious Education area of Andrews University for detailed study together with other dissertations already available in the university library.

The above procedure is illustrative of similar searches through indexes of periodicals in education, of the ERIC/RIE microfiche collection, and the microfilm collection of the James White Library and, of course, a card catalogue search for printed volumes. Significant literature discovered by this process is cited in the Bibliography and the resulting review and synthesis of findings is incorporated into the basic structure of the rationale elaborated in the preceding chapter.

### Phase Two

The second phase of this study was the development of materials and methods for making operational the rationale thus enunciated.

#### Developing the "Chart of Instructional Objectives"

The initial step in developing the "Chart of Instructional Objectives" was to prepare a list of teaching points based on the life of Jesus. The term "teaching points" refers to those specific incidents or sayings of Jesus that can be seen as having didactic

value. This list was based, with some exceptions, on A Harmony of the Four Gospels in the Revised Standard Version by Ralph D. Heim (1947).

The list thus prepared was reviewed item by item, and each teaching point was subjected to a systematic analysis to deduce what objectives that point seemed especially appropriate for promoting. In order to give balanced attention to the various kinds of possible objectives, four categories were established under which the objectives would be sought. These were:

1. Religious knowledge and comprehension, corresponding approximately to levels one and two of Bloom's (1969) taxonomy of objectives in the cognitive domain (This category refers to objectives of simple knowledge and comprehension of the elementary facts of Jesus' life and sayings.)

2. Critical or analytical thinking, analysis of issues posed by the given incident or saying, corresponding approximately to levels four, five, and six of the Bloom taxonomy

3. Valuing, prizing, and worship (Objectives in this category correspond generally to what would be called the affective domain.)

4. Religious conduct, that is, moral behavior, or "lifestyle" (This category might be considered somewhat analogous to the "application" level of Bloom's taxonomy.)

In order to keep the "Chart of Instructional Objectives" to usable dimensions, the objectives were stated as briefly as possible. This means that in most cases they were not given the

formal wording generally employed in writing instructional objectives. An introductory phrase such as, "The student will know/comprehend . . . ", etc., may be understood, although it is not repeated before each objective.

This phase of the work resulted in 2,316 objectives distributed among the four categories. The entire list, together with the identifying "teaching point" number, and a coded designation, indicating to which of the four categories the given objective belongs, was entered into the computer.

As was anticipated, many of the same objectives appear again and again in connection with different incidents or sayings, and many others appear that are similar or closely related. For example, "Seek the Holy Spirit," an objective under the general category of "religious conduct," appears in connection with twelve different sayings or incidents of the life of Christ.

In order to facilitate study, it was thought best to draw these objectives into a single unified list. Part of the process of drawing the list together was to standardize as much as possible the phrasing of the objectives as they were written. Later, the entire list was reviewed and each objective was assigned a topical number that would serve to identify closely related items. These numbers were entered into the computerized file. A list of 121 different topical numbers resulted, which were, in turn, grouped under seven general headings.

A computer program was then written by which the entire list was printed in chart format. This is the instrument referred to as



the "Chart of Instructional Objectives." (See the "Teacher's Notebook," appendix A.)

In this chart, items drawn from each teaching point are printed in four parallel columns, indicating to which of the four categories the given item belongs. That is, all items under the category of religious knowledge are placed in column one, all items under the category of analytical thinking are in column two, etc.

Suggested use of this "Chart" is described in chapter IV.

#### Developing Auxiliary Material for the "Chart"

The next task was the preparation of several tools designed to facilitate use of the "Chart of Instructional Objectives."

The "Record of Topical Emphasis." One of the most important of these aids is the "Record of Topical Emphasis." This was prepared as follows: The computer tallied the frequency with which the various topics appear on the "Chart." After grouping closely related topics, such as "mission" and "witnessing," a list of forty items including every topic appearing five times or more in the classification was prepared. This list was then distributed to a panel of five experienced teachers of the "Life and Teachings of Jesus" course: Professors Ivan Blazen, Carl Coffman, Joe Engelkemeier, Beatrice Neal, and Craig Willis. These professors were asked to value rate the forty topics as to the emphasis each deserved in a "Life and Teachings" course. They were to do this by selecting one of the following responses for each item: (1) Give this topic special emphasis. (2) Deal with this topic to some extent,

(3) Maybe touch on this one, but not very extensively, or (4) Leave this one out entirely.

An instrument with appropriate instructions and requesting similar responses was prepared for students.

As a result of these procedures, information from three different sources is available to assist the professor in selecting the emphasis to be given in the "Life and Teachings" course. The "Record of Topical Emphasis" summarizes this information in a way that facilitates comparison. That is, in parallel columns on the page are recorded (1) the frequency of the topic in the chart of objectives, (2) the judgment of experienced religion teachers as to the importance of the topic, and (3) the students' opinions gathered at the first session of the school term. The teacher in preparing for the course will consider these three items of information, add his or her own judgment and observation of students' needs, and then record in the fourth column a personal synthesis of the degree of emphasis he or she intends to give to each topic during the term. A line at the right of the chart allows the professor to record the emphasis actually given day by day as the term progresses. Additional spaces at the bottom of the page permit the professor to add other topics that in his or her judgment also need to be emphasized.

The "Topical Index of Objectives." Another important tool is the topical index to the "Chart of Instructional Objectives." In this index objectives are grouped according to topic, and the groups are listed in the order of the number assigned to each topic.

Beside each item is printed a two-letter code indicating to which of the four categories the item belongs and the number of the teaching point under which it may be found in the "Chart of Instructional Objectives." Suggestions for use of this index are included in chapter IV.

"Scripture Index." The "Scripture Index" contains a complete list, passage by passage, of references to the four Gospels. The list is given in Scripture order from Matthew through John. Beside each reference is printed the number of the teaching point under which the given passage is analyzed in the "Chart of Instructional Objectives."

### Phase Three

The third phase of the work involved in developing the teaching plan had to do with validating and illustrating the plan. Development of the pretest/posttest instrument used in this procedure is described here. A general description of the validation/illustration process is given in chapter V.

The preliminary step in developing the pretest/posttest instrument was to obtain a computer printout of the 2,316 instructional objectives sorted into the four categories. Within each category, the items were sorted alphabetically.

The plan was to select representative items from this list and write test questions based on these items. The test would have a separate section for each of the four categories of objectives. There would be sections on (1) religious knowledge, (2) analytical/

critical thinking, (3) religious attitudes, and (4) moral conduct. Originally, there would be twenty-five questions in each section, which could be reduced to twenty questions subsequent to studying the results of a pilot.

The following procedure was used in selecting items from the list. The printout showed 701 items listed under the category of "religious knowledge." The number 701 was divided by 25 to obtain 28. An item was selected at random from within the first group of 28 items and every 28th item thereafter was chosen. Multiple-choice questions were written for the items thus selected.

A similar procedure was followed in selecting 25 items each from the categories of religious attitudes and moral conduct. Test items for these categories were written in the form of attitude or conduct statements.

In the case of the items written to measure attitudes, the students were to respond on a 1-5 scale keyed as follows:

- 5 = strongly agree
- 4 = agree
- 3 = neutral
- 2 = disagree
- 1 = strongly disagree

Statements written for items drawn from the category of moral conduct were also keyed for response on a 1-5 scale with the following meanings indicated:

- 5 = always or almost always
- 4 = more often than not
- 3 = about as often as not

2 = not very often

1 = never or almost never

When questions in the category of analytical or critical thinking are used a second time with the same student, they tend to drop to a simple knowledge or recall level. Therefore, after due consultation, it was decided to avoid possible contamination of the posttest results by omitting the analytical thinking section from the pretest given to Ashworth's group. The plan was to include this section only in the posttest and evaluate it by comparing the mean score obtained by Ashworth's group with that of a control group.

Dr. Wilfred Fitcher, area coordinator of Foundations and Measurement, Department of Education at Andrews University, and the members of the author's doctoral committee were consulted on all or parts of the instrument thus developed. Their suggestions were incorporated and the instrument was given a pilot test on students present for the opening day of the "Life and Teachings of Jesus" course taught by Helmut Ott at Southern Missionary College, Collegedale, Tennessee. Although an item analysis revealed a low-point biserial correlation for some of the items, it was decided to retain all the items of the pilot in the pretest because of the contribution the specific low-correlating items could make to the validity of the test. This alternative was chosen with the understanding that these items could be mathematically removed from consideration if the results on the actual test with the larger group indicated that this should be done.

The procedure followed in developing the analytical/critical-thinking section of the test was essentially identical with that out-

lined above for the other three sections. Dr. Beth Wilkins of the A. U. Counseling and Testing Center was consulted when this test section was developed. Volunteers from the Psychology of Character Development class responded to a pilot of the instrument. Subsequently twenty-one of the original items were retained and others were rewritten. The other three sections of the test that had been used in the pretest were also restudied at this time and five items that had low correlations were removed. The resulting instrument contained ninety-one items in the four sections.

## CHAPTER IV

### THE TEACHING PLAN AND ITS APPLICATION

#### Adapting the Teaching Plan to Various Approaches

Within the general guidelines of the teaching plan, a considerable variety of approaches may be employed. Four typical examples are described:

One professor separates the study of Jesus' life from the study of his teachings. He spends the first weeks of the term in a concentrated overview of the principal events of Jesus' life and dedicates the rest of the term to a systematic study of the theology of the Gospels. By using the "Topical Index," all the essential elements of the teaching plan can be adapted to such an approach.

Another professor uses a chronological approach with a "harmony" of the Gospels as the basic student text. She organizes her classes for group activities early in the term. Her teaching is issues-oriented and is designed to bring the students to deal directly with the text and to seek its meaning and the implications it holds for the Christian life. This approach is probably more directly amenable to the ideas proposed here than any other.

One teacher requires the students to bring only their Bibles to class and gives homework assignments of six or more thought questions that guide the students in their analysis of the assigned passages. This teacher's approach is generally chronological, but

certain incidents or sayings related to the same or similar objectives may be grouped together for concentrated attention during several class periods. The Scripture index and the topical index to the "Chart of Instructional Objectives" would be useful in such an approach.

Another professor emphasizes the Desire of Ages, a book on the life of Christ by Ellen White, as the basic text but wants to assure and strengthen student appreciation of the Scripture passages covered in the assigned chapters of the text. He does this each day by assigning two thought questions that draw on the Gospels. This approach utilizes the Scripture Index to the Chart as an essential tool for finding the portion of the Chart that deals with the same passages as the reading assignment. In chapter V there is a description of this approach as it was conducted during the fall quarter of 1979 at Andrews University.

#### Essential Elements of the Teaching Plan

As noted above, the teaching plan can be adapted to a variety of approaches. There are, however, certain common elements that constitute the essence of the plan even when other details may vary.

#### Systematic Analysis and Pursuit of Objectives

This element of the teaching plan rests on two basic premises. The first is that in establishing objectives some process of selection and elimination is unavoidable. It might seem that to deliberately select some objectives and omit others constitutes an arbitrary imposition of the teacher's personal opinion over the



Word. But a further analysis will make it obvious that in the limited amount of time available it would be impossible to address all the objectives conceivable in the study of the Gospels, or even to deal with every detail of the narrative. The teacher who makes a systematic effort to decide on objectives is more likely to succeed in avoiding overconcentration on a particular point that happens to appeal to his/her mind. Failure to plan and deliberately select the emphasis for the course will result in a selection that is more, rather than less, arbitrary.

The second underlying premise is that no single plan will be exactly adequate for every group of students. This means that the final decision must be made by the individual teacher and should be reconsidered for each new group of learners.

This is not to imply that the entire course must be designed from scratch after the professor gets acquainted with each new group of students, or that it needs to be improvised day by day during the term. The idea is, rather, that it should be programmed with a certain amount of flexibility that makes possible an increased or reduced emphasis on different objectives as the situation demands.

The "Record of Topical Emphasis " (see appendix A) is suggested as a tool that can be useful to the professor in clarifying as well as in pursuing his objectives. Chapter III describes how this instrument was developed. Suggestions on how it can be used are discussed here.

The "Record" displays a list of the forty topics that appear most frequently in the "Chart of Instructional Objectives," together

with a number of blanks in which the professor can write additional topics that he/she considers important. In parallel columns, three other kinds of information are displayed beside each of the forty topics. These are:

1. The frequency with which each topic appears in the "Chart of Instructional Objectives"

(Although no frequency count can offer fully exhaustive and objective information on the contents of the Gospels, such a list can nevertheless be useful in that it is considerably closer to being objective than would be a list based merely on general impressions or a personal predilection for specific topics.)

2. The opinion of experienced teachers as to the emphasis each topic deserves

3. The opinion of students as to the topics they feel are most important to them

The third column is to be filled in by each teacher who utilizes the teaching plan. Using the instrument provided, the professor asks his/her students to indicate the objectives they feel are most important to them. In order to ensure comparability, the instrument provided for obtaining student opinion is similar to the instrument to which the professors responded. This instrument will probably be used on the first day of class. After calculating a median of the emphasis selected by the students for each item, the professor enters the results in column three of the "Record."

In using the "Record" for planning the "Life and Teachings

of Jesus" course, the professor studies the information given in the first three columns. In addition, he/she also takes into account his/her own observations of the particular group and of the local situation and any other factors his/her experience and judgment may indicate are significant. The professor then records in the fourth column a synthesis and judgment of the degree of emphasis he/she intends to give that particular area of objectives in the course of the term. The same 0-3 scale employed in the preceding two; two columns can be used for recording this judgment.

It will be useful to keep a record of the emphasis actually given to these various areas of objectives as the term progresses. It might seem that normal long-range planning would make such a record unnecessary. But in most classrooms, and especially in classrooms where "involvement" strategies are encouraged, the emphasis planned is not always the emphasis that takes place. And memory is not a very reliable guide. A simple system by which the emphasis actually given is recorded shortly after each class period can be a key factor in helping the teacher avoid "hobby horses."

A space is provided on the record sheet for noting this information. A check mark or other simple notation in the allotted space will probably be adequate. As the term progresses, this record will reveal if a given topic is being neglected or is in danger of taking more than its share of time.

#### Student "Involvement" in Higher Level Reasoning

It is at the stage of preparing assignments and lesson plans that the "dry bones" of theory come to receive "flesh and blood" as far

as the principle of "involvement" is concerned. In general, this means an emphasis, in both assignments and lesson plans, on activities that bring students to search the Word for themselves rather than on merely feeding them answers prepared by someone else. A balance must be struck in this, of course; personal wrestling with issues presented in the Word are emphasized, handing out prepackaged formulas is avoided, and yet the student is not left to wander completely unassisted by the insights of modern scholarship.

Assignments. Assignments focus on thought questions and other activities that foster critical and analytical thinking under the guidance of the Word and the Spirit.

How can the "Chart of Instructional Objectives" and auxiliary materials be utilized in preparing assignments? It would seem that the process involved is at least two-fold:

The first aspect involved is that of selection. This is an extension of the process of selecting the areas to be emphasized in the objectives. At this stage it involves choosing (1) the teaching points, the incidents or sayings of Jesus to be studied and (2) the issues to be considered from the variety implicit in any given teaching point. The "Topical Index" and the "Scripture Index" will be useful in selecting those incidents and passages that will best serve the objectives chosen.

The objectives listed on the "Chart" may be helpful to the teacher in suggesting some of the ideas and issues in the given passage. There is, of course, no implication that every possible issue

or nuance of meaning has been consigned to paper. The greatest value of the "Chart" may be in furnishing seed ideas and stimulating the teacher's own creativity and receptivity to additional insights on the Word that may be granted by the Spirit.

The blank space at the right of each page in the "Chart" provides a place for recording additional points the teacher may wish to preserve for his/her own future reference.

The second key aspect of the process involved in preparing assignments is that of making operational the very concise statements of the "Chart." This must be done in a way that motivates the students and leads them to see that the issues presented are significant and will encourage them to go beneath the surface of factual detail and wrestle with issues posed in the text.

Religion classes tend to be large and many demands are made on the teachers' time. This means that it is usually not possible for the instructor to personally evaluate assignments on a daily basis. Nor are assignments of the type suggested here amenable to evaluation by a reader or secretary. And yet, it is difficult to motivate students to do careful work on assignments that they know will never be read. One solution that has proved effective is to require a notebook of written answers to the thought questions and records of other assignments completed. The notebooks can be handed in periodically for review by the teacher. In this way it is possible for the professor to tell without reading every word if a student is doing careful work and dealing seriously with the issues presented.

Classroom procedures. The first item of business is normally to deal collectively with the issues the student had dealt with already in the written assignments. In some cases, this may occupy the entire class period. But more often, other issues that may be related to the same general area of concern can also be taken up during the time available.

Among teaching strategies that have been found to encourage student involvement are the following:

1. Discussion with the entire class
2. Small group discussion or brainstorming sessions
3. Role playing (in small groups or before the class)
4. Research and report projects
5. Panel discussions
6. Prayer and sharing sessions
7. Gaming

Other strategies such as the lecture and use of visuals are by no means excluded. In fact, skillful use of the lecture itself with provocative rhetorical questions, personalized illustrations, etc., will elicit a high degree of "involvement."

It should be noted at the same time that simply directing a class discussion, panel, or similar activity does not necessarily guarantee that every student will be actively involved. Specific suggestions for maximizing "involvement" while using these strategies are included in the notebook of teaching material.

Emphasis on Justification and Fellowship with Christ

The third essential element of the teaching plan is an emphasis on justification and a definition of the Christian life as fellowship with Christ through the Spirit.

Exactly how this is implemented depends to some extent on the general approach chosen for the course. A professor who offers a systematic treatment of the theology of the Gospels will no doubt have a separate section concentrating on justification and its implications for restoration to fellowship with God. Where a more chronological approach is taken one or two classes early in the term might be dedicated to focus on the main terms and meaning of justification, and then the subject and its implications may be reviewed as the opportunity naturally presents itself during the term.

However it is carried out, this element of the teaching plan means that justification will be kept high on the consciousness of the student. And it means that there will be emphasis on a definition of the Christian life as a trust relationship from which witnessing, discipleship, character development, and a joyful devotional life flows constantly and naturally.

## CHAPTER V

### A CLASSROOM OBSERVATION OF THE TEACHING PLAN

It was desired not only to draw a teaching plan on paper but to observe its functioning in the press of an actual classroom situation. Chapter V describes (1) the procedures used by two different teachers in implementing the plan and (2) the results observed in this trial.

#### The First Application of the Plan

Warren Ashworth of Andrews University agreed to employ the material and teaching plan with his "Life and Teachings of Jesus" course during the fall quarter of 1979. At Andrews the entire course is taught in one quarter. Classes meet for one fifty-minute period five days per week; and students earn five quarter credits.

Ashworth decided to adapt the teaching plan for use with the Desire of Ages, a book on the life of Christ that he had been using as a basic text. General procedure was as follows:

Assignments. The students were given a daily reading assignment from the text. In addition they wrote answers to two or occasionally three questions highlighting the same Scripture passages on which the reading assignments were based. The questions were designed to motivate the student's own exegesis and application of the Scripture. Answers were recorded in a notebook that was handed in three times during the quarter for review by the professor.



Class activities. The first eight to twelve minutes of the class period were dedicated to prayer and sharing. During this time students could request prayer or share experiences of blessings or answered prayer. These requests and experiences were the subject of prayer as all knelt.

The next order of business was dialogue on themes suggested in the written assignments. Often the teacher wrote on the board contributions from different students as the discussion progressed. Sometimes he interjected an additional question to redirect the flow of contributions. When the group thinking seemed to be mature, he summarized and added insights of his own, filling in important details that he felt had been overlooked or bringing in additional information such as the results of scholarship or the meaning of the Greek text. Often this dialogue continued until the end of the class period. On other occasions, the teacher raised questions on other issues suggested by the passages under study or, when appropriate, covered important points with a lecture.

Observations made. Six points were established that were to be especially observed in this application of the teaching plan. Three of these were taken directly from the points established in the rationale as the three essential elements of the teaching plan. These three areas of observation were the degree to which the plan was successful in:

1. Clarifying and achieving objectives
2. Securing "involvement," that is, active student participation in the learning/teaching process

3. Promoting emphasis on justification by faith and on a definition of the Christian life as a relationship with Jesus Christ

Additional points to be observed were:

4. Student reaction to the teaching plan

5. Practicability, that is, ease or difficulty of implementing the plan

6. Student scores on a pretest and posttest designed to measure standing of the students in the four categories of instructional objectives, that is, religious knowledge, analytical thinking, religious attitudes, and moral conduct

A report of results of the teaching plan with respect to the first five of these points was obtained from Ashworth. The questions asked and his replies are given here:

1. Question: Please rate the teaching plan as to its effectiveness for helping you clarify and achieve your objectives. Use a 0-10 scale in which 0 means completely ineffective and 10 means maximum effectiveness.

Answer: "The answer would be 8 if this refers to achievement of objectives for the class as a whole. It would be 9 or 10 with regard to the results in many outstanding cases with individual students.

"This refers to the way I feel the plan helped achieve the general objectives for the course that appear in the syllabus. I should clarify, however, that we did not use the "Record of Topical Emphasis" completely as was intended for helping to clarify and record the emphasis. We did have the students respond to the "input" instrument and this information was added to the "Record" in the

place designated, but I did not record the topics emphasized after each class period."

2. Question: On a similar 0-10 scale rate the effectiveness of the teaching plan for securing student "involvement," that is, active participation in achieving the objectives of the class.

Answer: "Nine. The thought questions were especially helpful. The degree of interest and student participation in class activities was outstanding--superior to anything I have seen with previous classes. We had lively participation, not just from students in the first few rows, but from all over the classroom. Naturally, since it was a group of nearly sixty, there may have been some who did not participate, but this plan brought a definite improvement. And there was not only more participation, the answers we got were more carefully thought through before they were expressed."

3. Question: Could you rate, with a similar 0-10 scale, the effectiveness of this plan for promoting an emphasis on justification and a definition of the Christian life as a trust relationship with Jesus Christ?

Answer: "Six. The class certainly did deal with the concept of salvation by grace and there was a strong emphasis on the Christian life as a relationship with Christ, but we did not focus a great deal on justification as a separate doctrine, formally stated. It was not made clear from the beginning that this was a key part of the teaching plan."

4. Question: On a 0-10 scale, rate your impression of student reaction to the plan.

Answer: "Nine. This is touched on to some extent in answers to the previous questions. I have never had such a positive reaction from a majority of the students. One indication of this was the way students would come in for interaction outside class hours. Two voluntary groups were organized for personal Bible study. This started when some students came to me one day after class and asked for Bible studies. I extended an invitation to the class as a whole and there was a wonderful response. The Holy Spirit was in it. There is no doubt about that."

5. Question: Could you rate the plan on "practicability," that is, on the ease or difficulty of implementing it?

Answer: "This is a bit hard to say because we did not follow the plan in every detail. As you know, we adapted it somewhat because I have found the Desire of Ages is so helpful.

"In general, I found the plan to be very practical, but like any new syllabus, one has to work into it through several quarters. As far as ease with which it can be used, I would rate it at seven or eight.

"The problem is that we have only one five-credit course. The material could easily cover three quarters. It is far too much, so we selected. That is why I would rate it as I did."

6. The sixth point selected for observation was the mean scores obtained by students on a pretest and a posttest that was designed to measure the students in the four categories of instruc

tional objectives, i.e., in religious knowledge, analytical thinking, religious attitudes, and moral conduct. Development of the instrument used for this test is described in chapter III. Pretest and posttest data obtained from the group taught by Ashworth is given in table 1 (p. 76) together with data obtained from the second group taught by this method.

#### A Second Application of the Teaching Plan

A second observation of the functioning of this teaching plan was conducted in a setting that differed widely from the first. This observation was conducted by the author during the second and third quarters (May to October) of the 1980 school year at Colombia Venezuela Union College, Medellín, Colombia.

Classes met for one fifty-minute period three days per week during the two quarters. Students earned six quarter credits.

Assignments. For each class period the students prepared written answers to four to six multi-part questions. The questions were designed to stimulate personal investigation and grappling with issues posed in the test. With each written assignment the student was provided with reference to pages in the book Desire of Ages (Deseado de Todas las Gentes) that comment on the incident considered in the assignment questions. This reference could be consulted as desired, but the students were encouraged to do personal wrestling with the issues. Students recorded answers to the questions in a notebook that was requested several times during the quarter for review by the teacher.

Classroom procedures were similar to those followed in the course taught by Warren Ashworth. After prayers, the class began with dialogue on the themes suggested by the written assignments. Discussion often diverged to related topics also implied in the text under consideration.

On occasion certain topics were covered by a lecture. For example, the first class sessions of the term were dedicated to lectures covering the socio-historical setting in which the New Testament dramas unfolded.

Observations resulting from this application of the teaching plan are based on the same six points considered in reporting on results obtained by Ashworth:

1. Effectiveness for clarifying and achieving objectives:

This can be answered in part here on the basis of observations made by the teacher and further on the basis of data obtained from the students as reported under item 6 below. Student response in the classroom and in personal counseling sessions indicates that there was definite progress toward objectives in some students, outstanding progress in a few, and no observable progress in a few others.

2. Effectiveness for securing student "involvement": The group of students participating in this application was noted for resisting anything like "involvement" with religion classes. The group norm was to tolerate the class as inevitable and let the teacher run on while paying as little attention as possible beyond the bare minimum for passing the course. There was an initial resistance to

active participation with a certain amount of peer pressure exercised against those who volunteered ideas in class. This attitude changed from neutrality to active and voluntary participation in about 30 percent and from negative to willing participation when called on in another 60 percent.

3. Promotion of emphasis on justification by faith and on a definition of the Christian life as a relationship with Jesus Christ:

The dramatic incidents and teachings of Jesus' life present many opportunities that were employed for emphasizing justification and the new relationship it inaugurates. This emphasis resulted, on several occasions, in laying aside the lesson plan and dedicating the rest of the session to a question-and-answer period covering the meaning of justification and salvation through Christ.

4. Student reaction to the teaching plan: The Colombian educational system emphasizes memory work and the orderly copying of answers supplied by the teacher. Faced with the emphasis in this course, students reacted initially with shock. An entire class session and several shorter efforts were dedicated to considering with the group the nature and potential value of higher level objectives and the advantages of their "involvement" in the learning process. As indicated above, under question two, the attitudes of most but not all members of the class gradually warmed. Effective rapport was established with most and a number sought the teacher for personal counseling and other friendly contact outside class hours.

5. Practicability, that is, ease or difficulty of implementing the plan: Getting started with a course of this type places a fairly heavy demand on the teacher. Good questions and class plans

cannot be developed without an investment of time and effort. After the plan is established, the time requirement would obviously be much less, but in this trial application the time required was considerable.

6. Scores on a pretest and posttest designed to measure standing of students in the four categories of instructional objectives:

Pretest and posttest data obtained from the Ashworth and the Wade groups is given in table 1 (p. 76).

Effect size (ES) of the various categories of measurements was computed from the raw data given in table 1. Effect size is defined as an expression of how many standard deviations of variance have been observed between two sets of scores. Table 2 (p. 77) gives the effect sizes computed by comparing pretest and posttest results on the individual sections of the test and on the test as a whole.

Practical significance of these scores is discussed in chapter 6, section 3.



TABLE I  
SUMMARY OF PRETEST  
AND POSTTEST DATA

CATEGORIES	RESULTS OF TESTS			
	Ashworth group		Wade group	
	pretest	posttest	pretest	posttest
I. Religious knowledge	$\bar{x} = 55.8$ $s = 16.7$ $n = 54$	$\bar{x} = 68.0$ $s = 14.8$ $n = 53$	$\bar{x} = 50.0$ $s = 13.5$ $n = 29$	$\bar{x} = 64.2$ $s = 14.2$ $n = 30$
II. Critical and analytical thinking	*	$\bar{x} = 46.4$ $s = 15.0$ $n = 53$	$\bar{x} = 35.4$ $s = 13.1$ $n = 29$	$\bar{x} = 36.7$ $s = 12.3$ $n = 30$
III. Religious attitudes and values	$\bar{x} = 98.3$ $s = 9.4$ $n = 54$	$\bar{x} = 99.3$ $s = 9.0$ $n = 48$	$\bar{x} = 98.5$ $s = 9.6$ $n = 24$	$\bar{x} = 97.5$ $s = 6.8$ $n = 28$
IV. Moral conduct	$\bar{x} = 92.4$ $s = 14.3$ $n = 53$	$\bar{x} = 94.7$ $s = 11.7$ $n = 46$	$\bar{x} = 88.3$ $s = 10.9$ $n = 26$	$\bar{x} = 91.0$ $s = 9.4$ $n = 29$
Whole test	* $\bar{x} = 244.7$ $s = 32.9$ $n = 54$	* $\bar{x} = 261.2$ $s = 27.2$ $n = 46$	$\bar{x} = 274.1$ $s = 24.9$ $n = 24$	$\bar{x} = 285.3$ $s = 27.4$ $n = 28$

\*Note: Part II was not included in the pretest of the Ashworth group. Therefore only parts I, III & IV are considered in scores of "whole test" of the Ashworth group.

TABLE 2  
EFFECT SIZES ( $ES = d/s'$ ) COMPARING  
PRETEST AND POSTTEST SCORES

Categories	Ashworth group	Wade group
I. Religious knowledge	.77	1.03
II. Analytical thinking	**	.10
III. Religious attitudes and values	.11	-.12
IV. Religious/moral conduct	.18	.26
Whole test	.54**	.43

\*\*Part II was not included in the pretest of the Ashworth group  
(see p. 32).

## CHAPTER VI

### CONCLUSIONS AND RECOMMENDATIONS

#### Conclusions

Conclusions regarding the teaching plan described in the preceding chapters are summarized here using a question-and-answer format:

1. What does this teaching plan offer? That is, what are its distinguishing characteristics? What does it add or contribute to current thinking and to methods already available for the "Life and Teachings of Jesus" course?

Among important aspects of this plan are the following: It offers a curriculum for instruction in the life and teachings of Jesus that was prepared by utilizing generally accepted principles of curriculum development. It is based on a rationale that takes into account current theories of learning and moral development as well as ideas drawn from Scripture and other sources. It offers a thematic cluster curriculum developed through a systematic analysis of the Gospels. It comes with auxiliary materials that include instruments and suggestions on how the curriculum can be implemented.

The rationale on which the plan is based called for establishing clear objectives, for giving the student an active role in the instructional process, for stimulating his/her faculties for

analytical and critical thinking, and for emphasizing justification by faith and a trust relationship with God.

In harmony with this rationale, a thematic cluster curriculum was developed. This was done through a systematic analysis of the four Gospels. Every incident or saying of Jesus that is recorded in the Gospels was analyzed by considering what instructional objectives the given incident or saying seemed especially appropriate for achieving. These objectives were sought under the categories of (1) knowledge, (2) critical/analytical thinking, (3) attitudes and relationships, and (4) moral conduct. The objectives that grew out of this process were grouped into curricular clusters by means of a content analysis.

The results of the developmental process described above are made available for use by teachers in two ways: The full details of the analysis are presented in a format that displays each potential instructional objective in the place where it occurs, that is, in connection with the incident or saying from which it is drawn. This formatted display is known as the "Chart of Instructional Objectives."

The curricular clusters are also displayed on an instrument designed to facilitate the professor's final decision as to instructional priorities. This instrument brings together several types of information that are useful for planning instruction: a thematic analysis of the content of the four Gospels, instructional priorities selected by experienced professors of the "Life and Teachings of Jesus" course, and the expressed and observed needs of the students. This instrument, known as the "Record of Topical Emphasis," also provides a space where the professor can record emphasis actually given

in the classroom as the term proceeds.

Another way of focusing on what this teaching plan offers is to state what it does not offer. While the ideas discussed include suggestions on preparing lesson plans and assignments, they do not include the lesson plans and assignments in elaborated form, except for a few samples given for purposes of illustration. In a similar manner, the "Chart of Instructional Objectives" concentrates more on suggesting issues and questions than on providing answers.

In other words, the plan follows a democratic principle for the teacher as well as for the student. It places key tools in the teacher's hands but does not attempt to make the final decisions on course design. A basic assumption is that the best instruction results from a course the teacher has structured taking into account his/her own teaching style and the immediate situation.

2. What has been learned from the practical test given this teaching plan as described in chapter V?

The trial applications of this teaching plan fulfilled the objectives for which they were conducted. They provide an example or illustration of how the plan can be implemented. They serve as case studies of how the plan actually functioned in the press of a classroom with a group of college underclassmen. They also make available the report of how experienced teachers adapted the plan to the particular situations they met and the results they observed. This information should be useful for purposes of comparison when other applications of the plan are made in the future.

Several observations of this trial application seem especially worth noting:

a. Warren Ashworth who conducted the first test of the plan found it satisfactory to the extent that he incorporated it into his own syllabus at the end of the quarter.

b. Student reaction to the plan was generally positive. Ashworth felt this reaction was more favorable than the students' response to any previous "Life and Teachings" course in his experience. It is obvious that such a judgment must be interpreted cautiously. Nevertheless, experience has shown that students generally find ways of clearly expressing their reaction to a class. Thus the teacher's impression of their reaction in this case may be reliable.

Dudly (1977) found that a negative attitude toward all religion courses is widespread among youth he surveyed at twenty Adventist academies in North America. If this situation prevails among college underclassmen also, it would indicate that any plan that promotes a more positive or favorable attitude toward religion courses would be a significant gain.

c. Observation of these practical tests appeared to confirm the adaptability of the plan for use with more than one approach.

d. It was also observed that a fair amount of time was required to prepare assignments and lesson plans of the type suggested. This time requirement would, of course, be less after the method is used a few times and the teacher has built up a pool of assignments and lesson plans.

3. What is the practical significance of the scores observed on the pretest and posttest?

Current thinking in the field of educational research (e.g., Cohen & Hyman, 1979) is that effect size (ES) is more important as an indication of educational significance than any other type of information that can be obtained by measurement. Effect size is the variance between two observations expressed in "pure" numbers; that is, in numbers that are not expressed in units such as pounds, degrees, etc. The effect size is an expression of how many standard deviations of variance has been observed between two sets of scores.

The ES obtained on the pretest/posttest used with this observation offers grounds for a generally favorable interpretation. The pretest/posttest ES obtained by students of Ashworth's class was .54. The same score of Wade's class in Colombia was .43. Both these scores are classed by Cohen as "medium" effect size.

The effect sizes of .77 (Ashworth) and 1.03 (Wade) shown on part I, the "religious knowledge" section of the test, are classed as "large."

The ES obtained from Wade's group on part II (With the thought of avoiding possible contamination of posttest results, part II was omitted from the pretest given to the Ashworth group) and the ES shown by both groups on part III are classed as "small." In other words, the test did not succeed in measuring any significant change in analytical thinking skill or in religious attitudes and values.

This result may be considered surprising since the scores of both groups appear to indicate there was a moderate gain on part IV in which students report on their moral conduct (Ashworth, ES = .18 and Wade, ES = .24). Was there a change in conduct without a change in attitude? It does not seem likely. One thing that may be demon-

strated is the difficulty of obtaining precision in such measurements.

### Recommendations

1. More extensive testing of this teaching plan is needed. Although results observed with the limited application given it to date are encouraging, a more definitive judgment on validity must await further testing. It is hoped that such testing will be undertaken utilizing the full plan with a wide variety of involvement strategies and special emphasis on the development of critical/analytical thinking.

2. Further work is needed to help the teacher with the none-too-easy task of conducting evaluation when using a plan such as this. Evaluation efforts undertaken in connection with the observation aspect of this study may be suggestive of possible ways this can be done, but this type of evaluation is different from that used in the classroom and further work in this area is needed.

3. Much profitable work could be undertaken in applying the rationale and methods given with this study to the design of other types of religion courses. These ideas apply, with minor exceptions, to the structure of a wide variety of courses of religious instruction for both the college and secondary levels and perhaps to religious instruction in other settings as well.



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(APPENDIX A)

A TEACHING GUIDE FOR THE COLLEGE-LEVEL  
RELIGION COURSE

"LIFE AND TEACHINGS OF JESUS"

by

Loron T. Wade

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## IN A NUTSHELL . . .

There are three major points of emphasis in this teaching plan:

## 1. SYSTEMATIC ANALYSIS AND PURSUIT OF OBJECTIVES

A. Three-way analysis of objectives (to get at the ought)

1. Study of emphasis found in the Gospels
2. Survey of objectives emphasized by experienced teachers
3. Study of emphasis students feel they need

B. A simple record sheet (for keeping track of the is)

The teacher can use this record sheet to . . .

1. Bring together and clearly summarize the results of the studies listed above.
2. Keep a record of objectives emphasized as the term progresses and compare goals with fulfillment

## 2. STUDENT "INVOLVEMENT" IN HIGHER-LEVEL REASONING

## A. Assignments

Activities that lead to personal wrestling with issues presented in the Gospels

## B. Class activities

Strategies selected by the teacher to maximize affective and intellectual involvement of the student in the learning process

## 3. APPROACH TO MORAL DEVELOPMENT THROUGH RESTORED FELLOWSHIP WITH CHRIST, THE FRUIT OF JUSTIFICATION

GENERAL SUGGESTIONS ON THE USE OF  
THIS MATERIAL IN TEACHING

Assignments: Each student will compile a notebook of written answers to the thought questions and records of other assignments completed.

The most enthusiastic participation in class discussion results from recently completed assignments. For this reason, some teachers may prefer to give out assignments in each class period for the following class rather than to give them farther ahead of time.

Classroom procedures. The first item of business in a class period normally is to deal collectively with the issues the students have dealt with in the written assignments. In some cases, this may occupy the entire class period. But more often other issues that may or may not be related to the same general topic can also be taken up during the period.

Most teachers find that in guiding the type of classroom activities suggested below, care is usually necessary to avoid leaving behind the Biblical base. Bringing the students back again and again to the text as the discussion progresses will increase the likelihood that the end result will be answers drawn from insights into the deeper implications of the Word, rather than presuppositions or philosophies spun out of the air.

Teaching strategies that encourage student involvement

1. Discussion with the entire class
2. Small group discussion or brainstorming sessions
3. Role playing (with small groups or with a few students before the whole group)
4. Research and report projects
5. Panel discussions
6. Prayer and testimony sessions
7. Gaming
8. (others)
- 9.
- 10.

Suggestions for maximizing student involvement while using these strategies.

Simply having a class discussion, panel or similar activity will not necessarily guarantee that the individual student is actively involved in the learning experience. Some of the following suggestions regarding the various strategies may be helpful for turning spectators into participants.

1. Class discussions. A seating chart can be a key factor, especially in classes that tend to be large and are composed mostly of freshmen who will be all new faces to the professor. With the chart, it is possible to ask questions of the students by name. If this is not done at least part of the

time, class participation tends to be dominated by a few more aggressive souls. Use of names also helps the students to get to know each other and this tends to build a sense of community. The possibility of being called on by name stimulates all to keep in touch with what is going on and helps to bring out a wider spectrum of viewpoints on the topic at hand.

2. Small group activities. Opinion of researchers now varies as to ideal group size. Six to twelve is often given as the general range for maximum participation, but it appears that quite a wide range of variation in group size will not keep the groups from functioning well if there is a generally relaxed atmosphere where individuals feel free to speak up and know their ideas will be respected.

If seating order in the room is voluntary, group composition can be decided by propinquity. In general, voluntary rather than assigned membership in groups will make it more likely that the groups will be congenial. The teacher may want to change membership in some groups after observing them in action once or twice.

Groups may or may not need a moderator, but a reporter will be essential to summarize conclusions and report them to the class.

3. Role playing. Role playing works best where general discipline is fairly well in hand. Students who are not accustomed to this activity may have to be reminded at first that it is not the same as a "skit." This will help to overcome the tendency to be comical.

4. Research and report projects. An example of the research and report-project type of assignment might be: "Prepare a three-minute oral report on \_\_\_\_\_. Prepare your outline to be handed in." As time is available, a limited number of students can be selected to report orally while others listen and react.

5. Panel discussion. General involvement will be stimulated if the entire group is free to raise their hands and react to what is being said (within limits, of course). Participants can be chosen from different groups of students who have been asked to prepare on a specific aspect of the topic. Fairly tight structure will generally result in a more profitable use of time. If the moderator is a student, the teacher may still find it a good idea to intervene as needed to redirect topical trend and promote the discussion with a good question.

6. Prayer and testimony. Prayer and testimony will probably work best after a good sense of community is established. This can be done with small groups as well as with the whole group.

At times it may be useful to structure the situation: "This morning we would like to hear from anyone who has had an answer to prayer recently. Would you share it with the class?" or another time: "Perhaps there is a person to whom you feel deeply grateful for help given you in the Christian life. Perhaps you could tell us who this person is and why you are grateful." This could go along with the lesson topic, of course.



### SAMPLE ASSIGNMENTS AND LESSON PLANS

Here are some sample assignments and lesson plans. They illustrate how the items from the general chart of objectives can be given flesh and blood and prepared for the classroom.

Comparison of these assignments and lesson plans with the first page or so of the chart of objectives will reveal that a two-fold process has gone on:

1. On the one hand there has been the process of selection. It would, of course, be impossible to give equal treatment to every point suggested by the chart. Many points will be omitted altogether, as may be indicated by the teacher's judgment with the general guidance of the "Record of Topical Emphasis". Other points will be passed over and later grouped with similar points according to subject.

On the other hand, some of the passages may suggest to the teacher additional objectives that are overlooked on the chart. The space at the right side of the chart provides room for the teacher to record any desired additional points.

2. The second process involved in preparing assignments and lesson plans is that of making operational the very brief statements from the chart. This must be done in a way that will motivate the students and lead them to go beyond surface meaning to wrestle with important issues posed in the text.

As an illustration of how this can be done, the samples given in the following pages can be compared with the first few pages of the "Chart of Instructional Objectives."

## (SAMPLE ASSIGNMENTS AND LESSON PLANS)

Lesson plan for the first class

1. Have one or more volunteers read John 1:1-18 aloud carefully and thoughtfully. (perhaps twice)
2. Have class members say what difference the incarnation makes to us, what God intended to accomplish by it, why it was needed. Why couldn't salvation have been accomplished without it? What should our reaction be?
3. Why is Jesus called the "Word"? In what sense is he a "word"? What aspect of Christ's mission does this term point up? (Among other things, it must point to his role as a message God was sending to the world.) What was the message? (The passage answers this too.) What did Jesus' incarnation have to do with his role as a message?
4. Let the class divide into two (or more) groups. One group (or one half of the groups) will discuss what specifically the divinity of Christ means, why it is important to us. The other group (or the other half of the groups) will talk about why the humanity of Christ is important to us. Be sure to leave 6-10 minutes at the end for the groups to report.

Assignment for the second class period

1. Seek the guidance of the Holy Spirit as you begin.
2. Read carefully Lk. 1:26-38
3. What clues do we have as to the character of Mary? What attributes do you find in this passage that indicate her qualifications for the task she was given? Prepare a numbered list of these points.
4. How do you think such a young woman would feel at the announcement of her responsibility? What would be some of the thoughts that would come to mind?

## SECOND CLASS PERIOD

Lesson Plan:

1. Discuss the questions in the assignment. Bring the discussion to focus on the nature of Christian service, the nature of the call to service, the type of individual God can use, the believer's response, etc.
2. Take another phrase from the assigned passage: "Therefore the child to be born will be called holy, the Son of God." What are some of the implications of having a sinful nature? What does it mean in practice? How does the sinful nature show up even in very small children? What would it have meant if the child Jesus had been born with a sinful nature identical to the one we have?

Assignment:

1. Seek the heavenly enlightenment as you begin your study.
2. Read thoughtfully Mt. 1:18-25. What indications do you find of the character of Joseph? (There are several.) Compare these with what you learned about the character of Mary. Can you list some conclusions about God's ideals regarding qualifications for parents?
3. Study Lk. 2:1-40. What points in this passage reveal the financial and social situation of Joseph and Mary? Why might God have chosen to have his son born under such circumstances? What should be the Christian's attitude toward material things?

## THIRD CLASS PERIOD

Lesson Plan:

1. 30 mins. or so on the assignment questions.
2. 15 mins. on why were shepherds chosen and more famous people passed by when the angels came to announce the birth of Christ. What do we learn about God's definition of true greatness?

Assignment:

1. Seek the Lord's guidance in your study.
2. Consider the various points brought out in Lk. 2:22-40. Who recognized Jesus as the Christ and who obviously did not? What does this tell us about the physical appearance of Jesus? When God has truth to reveal to individuals today, who will recognize it and who will not?
3. Read Mt. 2:1-12. Why were the wisemen "misled" first to Jerusalem? (It would have been shorter for them to go straight to Bethlehem.)

## FOURTH CLASS PERIOD

Lesson Plan:

1. Based on part two of the assignment, consider the attitude necessary for the individual who wants to learn the will of God for his life.
2. Select three students to take the role of the wisemen. Interview them with questions such as these: We are interested in learning more about your trip. We understand you were following a star; tell us what time of day you did your travelling. Wasn't it a bit unusual to travel at night, given the conditions of public safety of the times? (Remember the story of the Good Samaritan.) Didn't it arouse a good deal of curiosity and attention when you came into the towns and stayed at the inns during the day and left in the evening? Tell us about the opportunities you had for witnessing along the way? What situation did you expect when you first arrived at Jerusalem? How did people react to your questions? Why did they react in this manner? Could you describe how you felt when you finally came into the house where the Christ child was and found yourselves in his presence. What opportunities did you have to witness as you made your way back to your own country? . . . By the way, why do people always say there were three of you?

## ABOUT THE CHART OF INSTRUCTIONAL OBJECTIVES

Suggestions for classroom use of the chart that follows are given in the preceeding section on sample assignments and lesson plans. This section explains the general structure and organization of the chart.

In order to keep the chart to useable dimensions, the 2000+ objectives are stated as briefly as possible. This means that in most cases they are not given the formal wording generally employed in writing instructional objectives.

The first column of the chart deals with instructional objectives on the levels of knowledge and comprehension--the first two levels in Bloom's taxonomy of objectives for the cognitive domain. A more formal instructional objective for items drawn from the first column might be prefaced with a phrase such as, "The student will be able to state in his own words . . .", or "The student will recall . . .", etc.

The second column contains items of higher-level reasoning. Most of these involve levels four, five, and six of Bloom's taxonomy; that is, the levels of analysis, synthesis, and evaluation. In dealing with objectives on this level, the instructor will generally seek assurance that the student has dealt in a meaningful way with the issues presented, as opposed to requiring an outcome in terms of a specific conclusion or answer to the questions under study.

The third column corresponds generally to the affective domain and includes such goals as valuing, prizing, faith, worship,

and the believer's relationship with Christ.

The fourth column with the heading of "Religious Conduct" contains the moral conduct or "lifestyle" objectives implicit in the passage under study. This category of objectives is somewhat analagous to the "application" level of Bloom's cognitive taxonomy.

Items that refer to the same point in a given passage are placed in horizontal alignment across the page.

The objectives were entered into the computer in such a manner that they could be later sorted by the computer to create a topical index of the chart. In some cases this has resulted in a certain amount of redundancy in the chart as some items were first stated and then re-stated in a different way to show their relationship to more than one topic.

TOPICAL INDEX OF THE CHART OF INSTRUCTIONAL OBJECTIVES  
(See p. 105 for key and explanation.)

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES, VALUES, PRIZING, WORSHIP	RELIGIOUS CONDUCT
1a JESUS, THE HUMB Jn. 1:1-10	.1 Incarnation: the word made flesh	Incarnation of Christ, purpose & significance to us?	Relationship with Christ, accepting, receiving Christ, sacrifice of Christ, atonement at His sacrifice	Submission to Christ
	.2 Word, Jesus is called	Divinity of Christ, significance to us? Incarnation, significance to us? Word, Jesus is called; meaning of the term?	Divinity of Christ, prize	
1b GENEALOGIES Mt. 1:2-17 Lk. 3:23-38	Genealogies, compare with each other and with OT	Genealogies, purpose & significance to us Humanity of Christ, significance to us	Humanity of Christ, prize	
2 JOHN THE BAPTIST'S BIRTH ANNOUNCED Lk. 1:1-25	John the Baptist, mission Mission of John the Baptist	Mission: our part in the "Elijah message"?		Mission: fulfill one's part in giving Elijah message
3 ANNUNCIATION Lk. 1:26-38	.1 Christology: Sinless nature of Christ Sinless nature of Christ	Christology: sinless nature of Christ Justification by faith, how related to his sinless nature? Sinless nature of Christ: significance to us?	Sinless nature of Christ, value and rejoice	
	.2 Annunciation, Mary's reaction to: Astonishment, submission	Call to service, Christ's response to? Service, call to: What should Christian's response be?		Call to service, respond
	.3 Character of Mary Mary's character	Parenting: character of parents, what should it be?		



TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
4 MARY VISITS ELIZABETH Lk. 1:39-56	John the Baptist, childhood home in "hill country"	Parenting: "hill country" of Nazareth for environment. Parenting: environment for raising children?	Home environment, value wholesome	Home environment, seek wholesome
5 JOHN THE BAPTIST, BIRTH OF Lk. 1:57-80	.1 Benedictus .2 Benedictus	Mission of Jesus?  Benedictus, how does it compare with magnificat?		
6a JOSEPH LEARNS OF INCARNATION Lk. 1:18-25	.1 Character of Joseph, character of Joseph .2 Prophecy of Jesus birth related to Joseph .3 Incarnation Incarnation: "Emmanuel," God with us Virgin birth	Parenting: Character of parents, what should it be? Prophecy, purpose of? Incarnation, purpose and significance to us? Virgin birth, significance to us?	Incarnation, value and rejoice in it	
6b JESUS BIRTH IN BETHLEHEM Lk. 2:1-7	.1 Caesar Augustus' decree Political events, does God use? Political events, ordered by God? Predestination in historical events? Providence: does God's work through secular events? .2 Birth of Jesus, poverty and obscurity of Jesus' birth	History, controlled by God? Political events, does God use? Political events, ordered by God? Predestination in historical events? Providence: does God's work through secular events? Humility of Christ's birth, purpose and significance?	Providence, trust in God's Trust in God's Providence Material things, proper measure and value	Materialism: Avoid idolatry of material values
7 VISIT OF SHEPHERDS Lk. 2:18-20	.1 Social class to whom it was announced	Character: why were shepherds chosen?	Character: what character should I value?	Receptive, submissive spirit

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
7	1.2 Angels' attitude		Incarnation, value and rejoice in it	
8 CIRCUMCISION 4: MARKING ILK. 2:21	Lavi: "Under the law," example in circumcision	Lav, what was Jesus' relationship to?		
9	1.1 Poverty of Jesus' family	Humble circumstances, purpose and significance?		
10 INFANTATION ILK. 2:22-40	1.2 Jesus "under the law" Lavi: Jesus' relationship to law	Lav, what was Jesus' relationship to?	Material things, proper measure of value	Materialism: avoid idolatry of material values
	1.3 Simeon and Anna recognize	Simeon and Anna: purpose of recognition by		
10 WISDOMEN VISIT JESUS Mt. 2:1-12	1.1 Gentiles seek Christ (wisemen)		Social prejudice: no class prejudice with God	Social prejudice, respect and love all men Witnessing: witness to all classes
	1.2 Wisemen visit Jerusalem as Herod	Divine guidance, how seen in example of wisemen?		Divine guidance: accept God's leading Divine guidance: seek God's leading
		Providence, how seen in guidance of wisemen?		
		Why were wisemen "mis-led" to Jerusalem first?		
	1.3 Social class, wisemen were high			Witnessing: witness to all classes
	1.4 Faith: outstanding faith of wisemen	Belief and unbelief, nature and causes?	Faith in the Christ the wisemen worshipped	Faith that worships and loves
		Faith and humility, relationship between?		
		Faith and worship, relationship between?		
		Faith: what constitutes great faith?		
		Worship and faith, relationship between?		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, "CARESHIP"	RELIGIOUS CONDUCT
	3 Trials, perplexity of the wise men	Providence, how manifested in trials/ trials, purpose of?	Trust God's good intentions toward us	Providence: accept, submit to God's leading
11 FLIGHT TO EGYPT Mt. 2:13-23	1 Herod the Great, character of			
	2 Angels, ministry of: warning to Joseph; Protection by God; Angel warns Joseph to flee; Providence: Angel warns Joseph to flee	Protection by God, is it selective? Providence: is divine intervention selective?	Trust God's good intentions toward us	Providence: Take reasonable precautions
	3 Providence: gold provides for flight to Egypt			
	4 Angels, ministry of	Angels: Nature of angel ministry?		
12 BOY JESUS IN THE TEMPLE Lk. 2:41-50	1 Boy Jesus lost three days by parents; Parenting: Parents lost boy Jesus in temple	Boy Jesus, why lost three days? Parenting: Jesus lost 3 days by parents' neglect	Devotional life: Jesus lost 3 days by parents' neglect	Presence of Jesus, value
	2 Human relations, Jesus in temple at age 12; Questions: teaching method of Jesus at age 12; Mothers talk with boy Jesus in temple			
	3 Teach, example of, Jesus' dialogue in temple at age 12			
	4 Teachers talk with boy Jesus in temple; Teaching method of Jesus, asking, listening			

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIORITIZING, WORSHIPING	RELIGIOUS CONDUCT
	.3 Mission of Jesus: He understood at age 12	Authority: Jesus subject to parents in childhood/ Christology: Dependence of Christ on Father. Dependence of Jesus on earthly authority, now such?	Authority, proper attitude toward hierarchy of values, spiritual over material values	Authority, maintain proper attitude toward. Critical thinking Independent thinking
		Dependence of Jesus on heavenly Father, how much? Independent thinking, Jesus was example?		
13 AT HOME IN NAZARETH Lk. 2:1-22	.1 Childhood of Jesus: Submission to parents Parenting: Jesus' Submission to parents		Authority, proper attitude toward Parents, right attitude toward	
	.2 Childhood of Jesus: Harmonious development Development, harmonious, for child Jesus	Development, harmonious, How Jesus' circumstances provided? Philosophy of Christian education	Authority, proper attitude toward Parents, proper attitude toward	Parents, respect and honor
14 JOHN THE BAPTIST'S WORK AND IMPHUSMENT Mt. 3:1-12 Lk. 3:1-20 Jn. 1:44-54	.1 John the Baptist, Mission, preparation for Messiah Mission of John the Baptist: Preparation for Messiah Mission: Message of John the Baptist Methods, John the Baptist			Methods and message of John the Baptist, study and apply Mission: Prepare for Messiah's coming
	.2 Lifestyle, values, attitudes of John the Baptist	Greatness, true! How is John the Baptist an example? Values and attitudes of John the Baptist, synthesize	John the Baptist, adopt values seen in his lifestyle	John the Baptist, live by his values and spirit
	.3 John the Baptist, Imprisonment	Protection by God, is it selective? Protection by God: is doing our duty a guarantee?		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
15 BAPTISM OF JESUS Mt. 3:13-17 Mk. 1:9-11 Lk. 3:21,22	<p>.1 John the Baptist relates baptizing Jesus</p> <p>.2 Baptism of Jesus by John the Baptist</p> <p>.3 Holy Spirit descends at Jesus' baptism Spirit and water in baptism of Jesus Voice of Father at Jesus' baptism</p>	<p>Baptism, meaning of? Baptism, place of in plan of salvation?</p> <p>Baptism of Jesus: Why was Jesus baptized? Baptism, mode of, seen in baptism of Jesus</p> <p>Christology: Jesus' relationship to Father Trinity, how manifested at Jesus' baptism?</p>	Baptism, value	Baptism, receive
16 TEMPTATION Mt. 4:1-11 Mk. 1:12-13 Lk. 4:1-13	<p>.1 Holy Spirit led Christ into wilderness</p> <p>.2 Wilderness, Christ spent 40 days in</p> <p>.3 Appetite, the first temptation Temptation, first, appetite</p> <p>.4 Presumption, meaning? Presumption, meaning? Sin, broad definition under spiritual law Temptation, second--presumption</p> <p>.5 Temptation, third--materialism</p>	<p>Holy Spirit directs believer of vv.7</p> <p>Wilderness, purpose of 40 days?</p> <p>Temptation, first, nature of, broader meaning?</p> <p>Sin, broadened definition</p>	<p>Holy Spirit, subordination to</p> <p>Hierarchy of values, spiritual over material esp. than material</p> <p>Sin, broad definition under spiritual law Sin, sensitized attitude toward</p> <p>Sin, sensitized attitude toward</p> <p>Sin, sensitized attitude toward</p>	<p>Holy Spirit, submit to guidance of</p> <p>Seek God first</p> <p>Appetite, control Sensual temptation, alert to recognize and resist</p> <p>Sin, alert to recognize and resist</p> <p>Presumption, avoid Sin, alert to recognize and resist</p> <p>Materialism, alert to recognize and resist</p>

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRISING, WORSHIP	RELIGIOUS CONDUCT
17 JOHN THE BAPTIST ANNOUNCES JESUS Jn. 1:19-34	.6 Sin, how Jesus overcame overcome?  Lamb of God, meaning of?	Sin, how it can be overcome?  Lamb of God, meaning of?		
18 DISCIPLES, FIRST FIVE ARE CALLED Jn. 1:35-51	.1 Disciples, first five called .2 Jesus' knowledge of individuals	Call to service and discipleship, meaning of?  Trust, He knows me	Call, sensitivity and willingness to accept	Call, respond to
19 FEEDING AT CANA Jn. 2:1-12	.1 Wine from water .2 Mary's attitude at Cana	Natural and supernatural: How do they cooperate? Wine from water, purpose of miracle? Parents, relationship of grown children toward?	Social activities, attitude toward Parents, respect for	Social activities, enjoy, improve opportunities for Parents, respect, honor, even when grown
20 TEMPLE CLEANSED Jn. 2:13-25	.1 Temple cleansed .2 Sign, Jews ask for .3 Sign, raise temple in three days	Relationship between religion and business? Belief and unbelief, nature and causes? Prophecy, purpose of?	Reverence  Reverence in lifestyle	Believe in Christ as Saviour
21 MICHELMUS' INTERVIEW WITH JESUS Jn. 3:1-21	.1 Judging: Nicodemus thinks to judge Jesus Nicodemus thinks to judge Jesus	Judging: Does God consent to be judged by man?	Judging: Judge not God	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
21	<p>.2 Nicodemus: Jesus knew this need</p> <p>.3 New birth</p> <p>.4 Mission of Jesus described</p>	<p>New birth, meaning?</p> <p>Mission of Jesus, how is it related to new birth?</p> <p>Mission of Jesus, nature of?</p>	<p>Reassurance: God knows our needs</p> <p>Trust: God knows our needs better than we know them</p> <p>New birth, desire this experience</p>	<p>New birth, seek this experience</p>
22 JOHN THE BAPTIST 834.73 JESUS Jn. 3:22-36	John the Baptist's attitude toward Jesus	Greatness: What is true greatness?	John the Baptist, emulate his spirit	John the Baptist, emulate conduct, words of John
23 NICHAN AT THE WELL 834.73 Jn. 4:1-42 4	<p>.1 Controversy, Jesus avoided</p> <p>Mission: Jesus avoided controversy</p> <p>.2 Samaritan woman, Jesus' conversation with</p> <p>.3 Christology: Christ's human nature seen at well in Samaria</p> <p>.4 Sinners, Jesus' attitude toward</p> <p>.5 Truth: True worship in spirit and in truth, in spirit and in truth</p> <p>.6 Mission: Jesus' joy at salvation of Samaritan woman</p>	<p>Mission: Method of evangelism used with Samaritan woman?</p> <p>Mumendy of Christ, significance to us?</p>	<p>Compassion of Jesus toward sinners</p> <p>Spirit and truth, worship in spirit and in truth</p> <p>Mission: Joy in faith-winning</p>	<p>Mission: avoid controversy</p> <p>Mission: Use Jesus' method of personal evangelism</p> <p>Sinners, adopt Jesus' attitude toward</p>

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
25 JESUS ANNOUNCES THE KINGDOM [Mt. 4:13-14 Lk. 4:13-14]	Judging: Nobleman thought to judge Christ Nobleman thought to judge Christ	Judging: Does God consent to be judged by man?	Judging: Judge not God	
26 JESUS ANNOUNCES THE KINGDOM [Mt. 4:12-17 Lk. 4:14, 15]	Mission of Jesus: His message and methods			
27 REJECTION AT MAZARETH [Mt. 13: 53-56 Lk. 4:16-30]	1. Sabbath worship, "his custom"		Sabbathkeeping, value example of Jesus	Sabbathkeeping, follow example of Jesus
	2. Mission of Jesus, explained by him in synagogue at Nazareth	Liberty, Christian, meaning? Mission of Jesus: What did he say it was?		
	3. Angels, ministry of, protected Jesus from mob at Nazareth	Protection by God, purpose off?	Trust in divine protection Trust in God's good intentions toward us	
28 JESUS TEACHES THE PEOPLE BY THE SEASHORE [Mt. 4:18-22 Lk. 5:1-11]	1. Teaching the people by the seashore	Mission: method, informal teaching seated in a boat Teaching method, informal, seated in a boat	Mission: Do not wait for formal occasion to witness Witnessing: Do not wait for formal occasion to witness	



TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	.2 Fishes, miraculous draught of Miracle, draught of Fishes when disciples were called	Christology: Nature Subject to Christ Christology: Nature Subject to Christ Christology: Unisecience? Miracles, purpose of Natural and Supernatural, cooperation between? Obedience and Intellectual Understanding, Relationship? Unisecience: He knows all our needs Providence: He can provide for all our needs	Trust God to provide for material needs Trust, even when intellect cannot comprehend	
	.3 Call by the sea	Call, nature and meaning of		Call, respond to Respond to call
29a TEACHING WITH AUTHORITY Mt. 1:21-22 Lk. 4:31,32	Teaching method: with authority			Teaching method of Jesus: "with authority," emulate
29b UNCLEAN SPIRITS AT CAPERNAUM Mt. 11:23,26 Lk. 4:33-37	Spirits, Jesus' power over	Spirit possession, nature, and meaning?		
29c PETER'S MOTHER-IN-LAW HEALED Mt. 8:14-17 Lk. 4:38-41	Peter's mother-in-law healed	Healing, purpose seen in service?		Service: use our health and other gifts for service
	.2 Sabbathkeeping: Sick of Capernaum come at sundown	Sabbathkeeping, nature of true?		
29d Mt. 4:23-25 Lk. 4:42-44	Prayer: Early morning prayer outside the city	Prayer, need Prayer, place--when and where to pray Prayer, purpose?	Devotional life: Importance and need of prayer	Devotional life, do not neglect

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES - VALUING, PRIORITIZING, WORKING	RELIGIOUS CONDUCT
	.2 Capernaum, Jesus leaves when people are seeking him	Capernaum, why did Jesus leave when people were seeking? Mission of Jesus: Why did he leave Capernaum? Nazareth, Capernaum, Synchari Cf. Jesus' Reception	Spiritual vs. material value of religion	Spiritual relationship with Jesus, enter & maintain
23e LEPER CLEANSED Mt. 8:1-4 Lk. 5:12-16	.1 Faith shown by leper: "If you will." Leper's faith: "If you will." .2 Leper healed: "I will, be clean" .3 Lep. Leper to show himself to priests	Faith, nature of true: How shown by leper? Willingness of God to heal and cleanse, leper shows Authority, Jesus' respect for Law, Jesus' relation to: Leper show himself to priest	Faith, manifest true, shown by submission to God's will Willingness to heal and cleanse, trust God's	
40 PARALYTIC LET DOWN THROUGH THE ROOF Mt. 9:1-6 Lk. 5:11-12	.1 Faith of the paralytic	Faith, nature of true		Faith: Have faith that works
	.2 Forgiveness: "Your sins are forgiven"	Forgiveness and physical healing, relationship?	Forgiveness, greatest value Hierarchy of values: Forgiveness of healing Justification, highest possible value	Justification, seek above all else
	.3 Accusation of Jesus, "Blasphemy!"	Belief and unbelief, nature of? Doubt, opportunities given	believe	
	.4 Paralytic healed	Faith, evidence given & opportunities to doubt Healing, purpose? Miracles, purpose?		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES: VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
31 Bethesda is called Mt. 9:1-13 Lk. 2:13-17 Lk. 5:27-32	.1 Matthew called Matthew's response to call .2 Call, Matthew's response Matthew's response to call .3 Matthew's feast, Jesus is criticized	Appearances not always a guide to character? Judging: Appearance a guide to true character? Social prejudice: God no respecter of social standing Call, what is proper response? Social activities, attitude toward? Social activities, use for witnessing? Witnessing, use social activities for	Love all without respect of persons Social activities, enjoy, improve opportunities for	Judging: Do not judge by appearances Call: Respond to God's call to service Social activities: participate in wholesome, to witness
32 Jude & Mary Judeans Mt. 21:14-17 Lk. 21:14-22 Lk. 21:33-39	.1 Cloth, new and old Feasting, new and old Customs Witnessing, new and old Meaning? .2 Judeans: "Do you want to be healed?" .3 Bethesda: "Rise, take up your pallet"	Dispensations, new and old: What is new about Christ's message? Dispensations: Christ speaks of new and old, meaning? Faith: Does God reward a misguided faith? Superstition: Does God reward a misguided faith? Will of man, role in healing? Natural and supernatural, relationship in miracles?	Love all without respect of persons Social activities, enjoy, improve opportunities for	New life: Christian way is complete break with past Healing: Cooperate with divine power while praying Healing: Use all natural means available Miracles: Use all means available on one's own Healing
33 Bethesda Jn. 5:1-16	.1 Superstition regarding the pool of Bethesda Bethesda: "Do you want to be healed?" .2 Bethesda: "Rise, take up your pallet"	Faith: Does God reward a misguided faith? Superstition: Does God reward a misguided faith? Will of man, role in healing? Natural and supernatural, relationship in miracles?	Tolerance for faith of other people	Healing: Cooperate with divine power while praying Healing: Use all natural means available Miracles: Use all means available on one's own Healing

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, BURNISHING	RELIGIOUS CONDUCT
	.4 Bethesda: "sin no more"	Guilt and physical illness, relationship/ sin, Jesus' attitude toward?	sin, proper attitude toward	sin, abhor, avoid
		sin: Guilt and physical illness, relationship?		
34 JESUS' RELATIONSHIP TO THE FATHER (Jn. 5:19-47)	.1 Christology: Relationship between Christ and Father--"Father works and I work"	Christology: Father and son, relationship? God works on man's behalf, meaning? Lawkeeping, nature of true?	Law, proper attitude toward Sabbath, proper attitude toward	Law, honor and obey Sabbath, keep in true spirit of Sabbathkeeping
	.2 Dependence of Jesus on Father	Christology: Dependence of Son on Father, meaning?		
	Submission of Jesus to Father	Christology: Submission of Son to Father, meaning?		
	.3 Messiahship, Jesus gives evidence before Sanhedrin	Belief and unbelief, nature and causes?	Believe in Jesus	
35 JOHN HARVEST (Jn. 4:1-10)	David and the sheaf of wheat, not sacrifice Sabbathbreaking, disciples accused of	Lawkeeping, nature of true? Sabbathkeeping, nature of true?	Law, proper attitude toward Sabbath, proper attitude toward Values: Hierarchy of values	Lawkeeping in spirit of law, not letter Legalism, avoid Principled morality according to hierarchy of values
36 JESUS' HEALING HAND (Mt. 9:1-14)	.1 Withered hand: "Stretch out your hand"	Will of man, role in healing?		Cooperate with divine agencies for healing Faith that works Healing: cooperate with divine power while praying
	.2 Sabbathkeeping, Jesus speaks on true	Sabbathkeeping, nature of true?	Hierarchy of values, mercy and not sacrifice human values above ritual Man more valuable than legal technicality	Compassion in law keeping Legitimacy, blind religion of letter, avoid morality by hierarchy of principles

TEACHING PRINCS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS AFF. IDEAS, VALUES, PHIL. M.O., WORSHIP	RELIGIOUS CONDUCT
37 TEACHING BY THE SEA Mt. 12:13-21 Mk. 3:1-12	.1 Teaching method: out-of-doors setting .2 Mission of Jesus: "Will not break a bruised reed"	Characteristics of Christ: "Bruised reed he will not break," meaning? Meekness, meaning of true? Weakness, typical of the Christian spirit?	Nature, love of Simplicity, value of Unpretentious values Meekness, value of true	Meekness: Practice true Christian meekness
38 ORDINATION OF THE TWELVE Mt. 3:13-19a Lk. 6:12-19	.1 Prayer: Jesus prayed all night before ordaining the twelve .2 Characteristics of the twelve	Prayer, how to pray, need for? Importance and need of prayer Prayer, importance and need of	Devotional life: Seek God in prayer in times of need Service: Place self in his hands for service	Devotional life: Seek God in prayer in times of need Service: Place self in his hands for service
39 SERMON ON THE MOUNT Mt. 5:1-12 Lk. 6:20-26	Discipleship: Sermon on Mount addressed to disciples Characteristics of disciples	Discipleship, as defined in Sermon on Mount? Sermon on Mount, light on meaning of discipleship? Character, strong, what is it? Ethic: What ethic is revealed in the beatitudes?	Character: strength of character portrayed in beatitudes	Character: strength of character portrayed in beatitudes
40 MISSION OF DISCIPLES IN THE WORLD Mt. 5:13-16	Characteristics of disciple: salt, light Mission: salt, light	Disciple, characteristics of: salt, light, meaning of salt, light, meaning of the symbol? Salt, light: what characteristics should disciple have?	Mission: influence as salt and light	Mission: influence as salt and light

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
390 Lk. 9:40-48 Mt. 23:1-36 Lk. 11:29-32	1 Ethics: Christian ethics compared with other kinds Law, disapproval Relationship to? Law: Spiritual meaning of the law; 2 Law: The six antitheses 3 Ethics, goal of, godlikeness Perfection: Godlikeness, the Christian's goal	Law: Breadth of spiritual law? Law: What is spiritual lawkeeping? Perfection, meaning of?	Hierarchy of values: Out of the hand to save the body	Law: Spiritual lawkeeping
390 Matthew 23 JERUSALEM PIETY Mt. 23:1-16	Hypocrisy condemned Outward piety no good if only that Religious "show" condemned	Ethics, Christian, what is true motivation? Outward (visible) piety: Is it wrong?	Sincerity, right degree of modesty about piety	Outward and inward religion, identical
390 Mt. 23:17-34 Lk. 11:39-42 AND THE CHRISTIAN	God knows our need of material things Material goods, disciples' attitude toward	Material goods, what is right attitude?	Hierarchy of values: Spiritual over material Material goods, proper attitude toward Materialism, avoid Trust God to provide for material needs	Materialism, avoid Spiritual values over material goods, seek
391 PRINCIPLE OF SIMILAR INCUS Mt. 11:12 Lk. 11:37-42	1 Judging: "Judge not" 2 Fallen: "Ask and receive" 3 Ethics: The golden rule Golden rule Human relations: The golden rule	Judging: Meaning of "Judge" Judging: When to judge and when not to judge Fallen: "Ask and receive," meaning? Ethics: meaning of golden rule? Golden rule, meaning?	Humility Judging: Patience with shortcomings and ideas of others Tolerance Wish to ask and receive	Forgive, support others Ask and believe Golden rule, practice

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, ENJOYING	RELIGIOUS CONDUCT
328 Pharisee's Lev. 7:13-23 Mt. 23:23-24	Deeds are evidence of heart condition Deeds count more than words before God Outward and inward piety Works will accompany true piety	Judging: When to judge and when not to judge? Outward & inward piety, how are they related?	Sincerity	Deeds of the word, not hearers only Outward and inward religion, identical
40 Centurion's Mt. 8:10-13 Lk. 7:1-10	Centurion: "I am not worthy; only speak the word" Words: "He is worthy; he built us a synagogue" Worthy I am not--the Centurion	Centurion: An example of compassion toward subordinates? Centurion: An example of justifying faith? Compassion, Centurion an example? Faith: What is true faith, saving faith? Human relations: Compassion to subordinates (Centurion) Justification by faith: How does centurion illustrate? Salvation: How to be saved	Justification: Trust merits of Christ, not our own Trust merits of Christ, not our own for salvation	
41 Widow of Nain Lk. 7:11-17	Main, Jesus' compassion on the widow Widow of Nain, Jesus' compassion	Compassion of Jesus: Why did he say, "Do not weep"?	Trust his pity and love for us	
42a John the Baptist Lk. 7:24-25 Mt. 11:2-15 Lk. 7:29-30	John the Baptist's question Greatness, true: How is John the Baptist an example? Greatness: What is true greatness? John the Baptist praised by Jesus	Belief and unbelief, nature and causes? Doubts: How does Jesus deal with doubters? Mission: How to persuade doubters of truth?	Trust his pity and love for us	Doubts: Tell our doubts to him Faith: Ask increase of faith in place of doubts

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
42b LUKE 11:22-30 LUKE 17:31-35	Condemnation on "this generation" and three cities Doubts: Jesus condemns "this generation" for unbelief	Belief and unbelief, nature and causes? Doubts: Why was unbelief of cities condemned, John the B. not? Opportunity and responsibility, relationship?		believe, accept evidences he has given believe, respond, accept salvation
42c LUKE 11:22-30 LUKE 17:31-35	1. Knowledge of God, Jesus returns thanks for 2. Invitation: "Come unto me and rest" Rest, Jesus' invitation to Service: Jesus' invitation to take his yoke Yoke, Jesus' invitation to take	Belief and unbelief, nature and causes? Belief and unbelief: how? Faith, true, based on knowledge of God	Trust, repose in Christ	Rest in service for Christ Service: Find rest in service for Christ
43 MARY ANNOUNTS JESUS' BIRTH AT SIMON'S HOUSE LUKE 7:30-50	1. Mary annoints, Simon doubts Jesus when 2. Simon doubts Jesus when 3. Mary annoints Jesus' feet	Belief and unbelief, nature and causes? Belief and unbelief: how? Doubts: How Jesus dealt with doubters? Justification and good works, relationship? Works out of gratitude for justification? Moral: Mary's annointing Jesus' feet, an example?	Faith, even when we do not understand his purposes Gratitude that leads to devotion and good works	



TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
43	.2 Debtors, parable of the two	Justification: What is true motivation for good work?		
		Opportunity and responsibility, relationship?		
		Works: What is true motivation for good work?		
44	PREACHING TOUR: Jesus makes preaching tour with 12 and ministering women	Discipleship: How Jesus trained disciples? Teaching methods of Jesus: How he trained disciples? Women, place of in ministry?		
45	.1 Demons, scribes say Jesus is demon possessed, Mt. 12:22-30 He withstands			
	.2 Belief and unbelief, nature and causes? Doubts, source of, an evil heart	Doubts: Why is doubting dangerous? Opportunity and responsibility, relationship?		Doubts, resist Doubts: Seek a new heart as the solution to doubt
	.3 Brothers of Jesus and Mary try to influence his work		Family ties must not separate from truth Singleness of purpose, family ties cannot separate from truth	
	Brothers try to influence his work			
	Mother and brothers of Jesus try to influence his work			
46	THE PARABLES			
46a	.1 Teaching method: Out-of-doors setting		Nature, value Nature, value as a teaching resource	Nature, utilize as a teaching resource
46b				
46c				
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TEACHING PURPOSE	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, ENJOYING	RELIGIOUS CONDUCT
404	.2 Four soils and explanation of their meaning .3 Parables: Why Jesus taught in parables	Doubt; Danger of rejecting light Light, more given to those who appreciate Opportunity and responsibility, relationship? Truth: Knowledge given to those who will appreciate	Light, truth; appreciate, value	Light: Follow, obey Light given Light: Obey, seek more light
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TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
400	.2	Growth of seed: how does it represent sanctification? Growth of seed represent? Seed: How does it represent sanctification?	Sanctification: enjoy and appreciate each stage	Sanctification, gradual growth: Accept self and others Tolerance: Gradual growth of sanctification Tethers
460	.1	Character development: Potential for growth Mustard seed: what does it teach on potential for growth? Growth, potential, from humble beginnings Humble beginnings, potential of?	Humble beginnings, do not despise	Imperfect, come to God although we are Tolerance: Patience with self and others who are growing
460	1	Mustard seed: Smallest seed becomes largest tree	Truth: How can it be found?	Truth, seek, "dig" for it
460	2	Treasure found in a field	Leaven, permeating power of, meaning? Potential for growth from humble beginnings	
460	3	Leaven permeates the whole loaf		
460	4	Pearl valuable, merchant sold all to buy Pearl, merchant was seeking	Uspai, prize Materialism: sell all for salvation, parable of pearl Pearl, valuable, teaches value of truth Reverent of materialistic values--sell all for salvation Salvation: prize above all else Truth, value	Church: Not be dismayed if we find evil in the church
460	5	Church, character of? Fishnet draws up all kinds Mission: Character of the gospel invitation?		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
47 JESUS CALMS THE STORM Mt. 8:23-27 Mk. 4:35-41 Lk. 8:22-25	.0 Treasures new and old  Storm! Jesus slept, trust in his heavenly Father Storm! Jesus slept in the boat  1 Storm! Jesus slept, trust in God's protection--Jesus in the storm Protection by God, Jesus! Attitude in storm at sea Trust in divine protection! Jesus slept in storm  2 Elements, Christ's control over  3 Rebukes the disciples for lack of faith	Teaching method: Parable of treasures new and old, meaning? Treasures new and old: Two dispensations compared, meaning?  Humility of Christ: bearing, he slept in the storm Presumption and trust, what is the difference? Attitude in storm at sea Presumption: What is it? Protection! Jesus slept in storm  Christ and Father, relationship seen in calming storm! Christology: Christ's control over storms? Divinity of Christ, shown by control over elements?		Protection: Trust his protection  Relationship: Enter this kind of relationship with God  Trust his protection
48 JESUS HEALS AND HELPS MARY  48a DEMONIAKS DEMONIALS Mt. 8:28-34 Mk. 5:1-20 Lk. 8:26-39	1 Demonic, one or two?  2 Demonic, Christ's authority over	Demoniac of Gadara, how many? Nature of inspiration? Inspiration, nature of: Demonic of Gadara?  Divinity of Christ, how exercised in rebuking demon?		

Learning Prints	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	.4 Udara: Jesus goes, but leaves a witness behind	Mission: what is the best message? Witnessing: Healed demoniacs of Udara as example?		
	.5 Mission: Message of Madarene demoniacs, personal witness	Mission: where does it begin?		Mission: Begin at home and tell what God has done for us Mission: See also Witnessing Witnessing: See also Mission
400 Jairus' DAUGHTER & JAIHUS' WITH JAIHUS' DAUGHTER MT. 9:10-20 LK. 8:21-43 LK. 9:40-50	.1 Urgent, woman touched and was healed Woman touched Jesus's garment and was healed	Faith and works, relationship? Faith, nature of? Faith: Casual touch vs. touch of faith, compared/ Worship, nature of true/ Worship: Lessons from woman touching Jesus' garment?	Earnest, fervent reaching out in worship worship: Fervent reaching out, of woman touched garment	Faith: Have active, seeking
	.2 Woman touched his garment: "Who touched me?" Divinity of Christ: Light on omniscience	Omniscience: Jesus asked, "Who touched me?", meaning? Witnessing, a duty/ Witnessing, purpose/ Witnessing: "Who touched me?" Witnessing: Message, what God has done for me Witnessing: What would woman's testimony accomplish? Woman touched his garment: "Who touched me?" Jesus' omniscience?	Witnessing, importance and necessity of	Witnessing, improve all opportunities for
	.3 Jairus' daughter: "She is sleeping"	Death, state of man in/ Divinity of Christ, exercised in raising dead/ Jairus' daughter: Nature of death?	Death, confidence as we face	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES, VALUES, FEELINGS, BEHAVIOR	RELIGIOUS CONDUCT
4 THE BLIND MEN AND A DUMB DEMONIAK Mt. 9:27-34	4 Jesus' daughter raised: "Tell no one" "Tell no one"	Prudence: "Tell no one," why not? Witnessing: "Tell no one." Is there a time not to witness?		
5 THE BLIND MEN AND A DUMB DEMONIAK Mt. 9:27-34	5 Blind men, Jesus asked, "Do you believe I can do this?"	Belief and unbelief, nature and causes Faith: "Do you believe?" Purpose of the question? Faith: Effect of expression on faith?		Faith: Give frequent expression to faith Witnessing: Witness as a means of strengthening faith
6 THE BLIND MEN AND A DUMB DEMONIAK Mt. 9:27-34	6 Blind men told: "Tell no one"	Blind men told: "Tell no one." Why? Witnessing: "Tell no one" Is there a time not to witness?		
7 THE BLIND MEN AND A DUMB DEMONIAK Mt. 9:27-34	7 Dumb demoniac speaks; Pharisees Jesus	Belief and unbelief, nature of: Why the Pharisees doubted?		
8 THE BLIND MEN AND A DUMB DEMONIAK Mt. 9:27-34	8 Compassion of Jesus for the people		Compassion: Respond to love and compassion of Jesus	Compassion: Reflect Jesus love to others Human relations: Show compassion of Jesus toward others
9 THE BLIND MEN AND A DUMB DEMONIAK Mt. 9:27-34	9 Compassion of disciples Discipleship: the compassion			Discipleship: Accept the compassion
10 THE BLIND MEN AND A DUMB DEMONIAK Mt. 9:27-34	10 Discipleship: "Pray for laborers" Mission: "Pray for laborers"	Mission: Division of labor, "Pray for laborers" Mission: Temperance in labor, "Pray for laborers"		Mission: Pray and encourage others to labor
11 THE BLIND MEN AND A DUMB DEMONIAK Mt. 9:27-34	11 Gentiles, disciples not to preach to them first Mission: Go not to the Gentiles	Mission: Where does mission begin? Doubt: Prejudice: Is "discrimination" sometimes right?	Prejudice, take into account in dealing with people Prudence in meeting prejudice-filled minds	Mission: Begin where you are Witnessing: Begin where you are

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRICING, HONORING	RELIGIOUS CONDUCT
50	<p>5. Healing, ministry of Message disciples were to preach</p> <p>6. Mission: Message given to disciples</p> <p>7. Mission: Ministry of healing</p> <p>8. Stewardship principles, support of the ministry</p> <p>9. Mission: Do not force your presence where not welcome</p> <p>10. Gospel brings diaspora: Persecution will come</p> <p>11. Reversal: Losing that is leaving</p> <p>12. Hospitality, reward of</p>	<p>Healing and preaching, relationship?</p> <p>Mission: Concern for whole man, meaning?</p> <p>Mission: Compensation for witnessing, what is right?</p> <p>Mission: Give without pay vs. laborer deserves his food</p> <p>Mission: Is there a time not to witness?</p> <p>Protection by God for witnesses?</p> <p>Witnessing: Will God always protect?</p>	<p>Mission: Concern for the whole man</p> <p>Mission: Compensation, do not allow to be a motive</p> <p>Service, do not allow compensation to be a motive for</p> <p>Prudence in witnessing</p> <p>Witnessing: Discretion in witnessing</p> <p>Family ties must not separate from truth</p> <p>Mission: Family ties must not keep from mission</p> <p>Witnessing: Not be dismayed at opposition and persecution</p> <p>Soul, value of</p> <p>Hospitality, practice</p>	<p>Holy spirit, seek guidance in speaking out for not</p> <p>Alcohol, avoid independent thinking, determining conduct</p>
51	<p>1. Death of John the Baptist</p> <p>2. Fearless witness before Herod</p> <p>3. Witnessing: John the Baptist before Herod</p> <p>4. God's reign now before His friends</p>	<p>Prudence, can it be fear for self-interest in diagnosis?</p> <p>Witnessing: OK to be headless of personal consequences?</p> <p>Alcohol, influence of?</p>	<p>Prudence yes, but not fear or self-interest</p> <p>Independent thinking in choosing values</p>	<p>Alcohol, avoid independent thinking, determining conduct</p>

Teaching Points	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES, VALUING, PRICING, APPRAISING	RELIGIOUS CONDUCT
	.3 John the Baptist, death	Protection promised by God, meaning? Will of God: Was John the Baptist's death God's will?	Trust God in hard moments as well as in good; disarmed when accidents happen	Catastrophe: not be disarmed when accidents happen
52 FEEDING OF FIVE THOUSAND Mt. 14:13-21 Mk. 6:30-44 Lk. 9:10-17 Jn. 6:1-14	.1 Come apart and rest	Mission: Temperance in labor, "Come ... and rest" Rest, a duty? Rest, laborers need? Social activity: Laborer needs rest and change?	Rest for laborer, not feel guilty for taking	Mission: Practicing temperance in labor
	.2 Nature, Christ and disciples sought for rest	Rest, what is the best type? Social activities, what is the best type?	Nature, value for restoration of soul and body	Rest, seek in nature
	.3 Compassion of Jesus on multitude		Compassion, respond to Jesus'	Compassion: Treat others with compassion of Jesus
	.4 Give them food	Material needs, does religion concern itself with?	Trust God to provide for material needs	
	.5 You must give them food	Cooperation between human and divine agencies Mission: He has placed the task in our hands Natural and supernatural agencies, cooperation between	Mission: Trust God to supply our deficiency Trust God to supply our deficiency in mission	Mission: Obey commission and trust him to supply our lack
	.6 Feeding the 5,000: "How much food do you have?"	Cooperation God & man: Can we supply anything at all? Cooperation, God and man: How much must we supply? Mission: How much is "enough" talent and means?	Material goods: Consecrate all to God	Mission: Do not wait until we have "enough"
	.7 Multiplication took place while they work (Mk 6:30-34)			Mission: Do not wait until we have "enough"



TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, BENCHING	RELIGIOUS CONDUCT
	6 Urgently渴entates, people seated in	Cooperation human-divine by thorough organization Mission: divine power and human organization, relation/ Order, place of in cooperation with divine power?	Order and organization, value	Mission: work in orderly, organized fashion
	9 Twelve baskets of food gathered after 5000 fed	Material goods: Can God supply more than enough? Stewardship: Place of economy, frugality?		Stewardship: practice reasonable frugality
33 JESUS REFUSES TO ALLOW THE DISCIPLES TO LEAVE Mt. 14:22-36 Mk. 6:35-56 Jn. 6:15-24	1 Jesus refused crown; commanded disciples to leave	Mission of Jesus, nature of? Politics and the Christian, relationship?		
	2 Prayer: Jesus prayed after refusing crown	Prayer: Why did Jesus pray after refusing crown?		Pray without ceasing Prayer, importance in life of Christian
	3 Storm terrifies disciples on lake	Trial: Purpose of some hard experiences we have?	Trial, accept, rejoice in	Trial, look for purpose of Trial, seek God more in
	4 Peter nearly sinks	Presumption, what is it? Pride, how does it affect our relationship with Christ? Teaching methods of Jesus, seen in Peter's walk on water?	Trust, constant, in Jesus and not in ourselves constant looking to him Prudence in speech	Communion with God, constant looking to him Prudence in speech
34 WHY DID JESUS LEAVE THE WORLD OF LIFE Jn. 8:12-11	1 Leaves and fishes, you saw me because of		Motivation for service, constantly analyze	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIORITIZING, SUBSIDIARIZING	RELIGIOUS CONDUCT
54	<p>.1 Belief and unbelief: "What sign do you do that we may believe?"</p> <p>.2 Relationship with Christ: "I am the bread of life."</p> <p>.3 Call: "All that the Father gives will come to me"</p> <p>.4 Relationship with Christ: "If anyone eats of this bread, he will live forever."</p> <p>.5 Christology: Relationship between Christ and the Father--"I live of the Father"</p> <p>.6 Great Question: "Will you also go away?"</p>	<p>.1 Belief and unbelief: nature and causes?</p> <p>.2 Bread of life statement: relationship to Lord's Supper?</p> <p>.3 Relationship with Christ: "I am the bread of life," meaning?</p> <p>.4 Belief and unbelief: nature and causes? Predestination: What does this teach about it?</p> <p>.5 Eternal life: In what sense do we have it now? Immortality: When is it conferred?</p> <p>.6 Christology: Jesus' nature and dependence on the Father</p> <p>Christology: Jesus' relationship with the Father?</p> <p>Discipleship, nature of?</p>	<p>Faith, nature a simpler</p> <p>Faith: have a simpler faith</p> <p>Devotion to Christ even when it is unpopular</p>	<p>Bread: receive Jesus as bread, discern his body</p> <p>Bread: Discern Jesus' body in all material benefits</p> <p>Eternal life, reach out for</p> <p>Relationship with Christ, enter, beginning of eternal life</p> <p>Depend on Christ as he depended on the Father</p> <p>Relationship: We in Christ as he in Father</p> <p>Discipleship: Follow Christ even when unpopular</p> <p>Independent thinking in following Christ</p>
55 UNWASHED HANDS Lk. 11: 1-20 Mk. 7: 1-23	<p>.1 Tradition, "Your disciples transgress"</p> <p>.2 Tradition vs. law: "You cannot the law by your traditions!"</p>	<p>.1 Law, Jesus' relationship to Tradition: Does it have a place as religious authority?</p> <p>.2 Hierarchy of moral authority, law and tradition?</p> <p>Tradition: Does it have a place as religious authority?</p>	<p>Law, right attitude toward</p> <p>Tradition, right attitude toward</p> <p>Authority by hierarchy of moral principles</p>	

Learning Points	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, ENJOYING	RELIGIOUS CONDUCT
36 Synchrobalan Lecture Mt. 15:21-28 Mk. 7:24-30	<p>.3 Unclean foods: Jesus pronounced all foods clean</p> <p>.1 Syrophonician woman, Jesus' treatment of</p> <p>.2 Syrophonician woman: "even dogs get crumbs"</p>	<p>Defilement: What is defilement? What defiles? Unclean foods: Meaning of clean and unclean?</p> <p>Social prejudice, Jesus' attitude toward Syrophonician, Jesus' treatment of, purpose and meaning?</p> <p>Faith, example of from Syrophonician woman? Prayer: How much should we persevere in? Syrophonician woman as an example of faith?</p>	<p>Unclean: Not call Unclean what God has called clean</p> <p>Social prejudice: Accepting attitude toward other groups</p>	
37 DEAF MUTE HEALED Mt. 15:22-31 Mk. 7:31-37	<p>.1 Decapolis, Jesus' ministry in</p> <p>.2 Deaf mute, Jesus signed when healing Sign of Jesus when healing the deaf mute</p>	<p>Decapolis, had Gadarene demoniacs paved the way? Uddarene demoniacs, their ministry had been effective</p> <p>Christology: Nature and mission of Christ Mission of Jesus: Why he signed when healing deaf mute? Nature of Jesus: Why he signed when healing deaf mute? Sign of Jesus when healing deaf mute: Why?</p>	<p>Mission: Not despise any Who want to work for Christ</p>	<p>Prayer, persevere in</p>
38 FOLLOWING OF FOUR THOUSAND Mt. 15:32-39 Mk. 8:1-9	<p>Four thousand fed, four thousand though disciples doubt Again</p>	<p>belief and unbelief, nature of Material goods: Why he fed 4000 but refused others? Teaching method: Need to repeat some lessons?</p>		
39 FOLLOWING AND LEARNING FROM Mt. 15:40-48 Mk. 8:10-13	<p>Sign, leaders ask for</p>	<p>belief and unbelief, nature and attitude</p>		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
.2 Sign of Jesus when rulers asked for a sign Sign, Jesus lighted when rulers asked for	Christology: his mission and nature Christology: his mission and nature Mission of Christ: his sign when rulers asked for nature of Christ: why he lighted when rulers asked a sign?			
60 BLIND MAN HEALED Lk. 9:22-26	blind man: "I see men as trees walking" Miracles, nature of?		Believe he hears, even when answer is not instantaneous	
61 CONFESSION, JESUS IS THE MESSIAH Mt. 16:13-20 Lk. 9:27-30 Lk. 5:10-20	.1 Cesarea Philippi: why Jesus went there to ask question? Great Question: why Jesus went to Cesarea to ask it? .2 Great Question: Why did Jesus focus on his ebbing popularity? Mission, method: why Jesus focused on ebbing popularity? .3 Great Question: "Who do you say that I am?" Mission, method: How to ask for a decision for Christ? .4 Truth: "Flesh and blood has not revealed this to you" Truth: How can it be known? .5 Character of the church Church, charter given	Cesarea Philippi: why Jesus went there to ask question? Great Question: why Jesus went to Cesarea to ask it? Great Question: Why did Jesus focus on his ebbing popularity? Mission, method: why Jesus focused on ebbing popularity? Mission, method: How to ask for a decision for Christ? Belief and unbelief, nature and causes? Truth: How can it be known? Church, role and authority of?	Gain, rational setting for decisions, prefer	Independent thinking, judgments based on  Mission, method: judgments not based on popular opinion  Mission, method: Ask people to state decision for Christ  Church: Accept its authority in this context

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
.6	Prudence: "Tell no one"	Mission, method: when is the time to be silent? Prudence and discretion: Is there a time not to speak? Prudence: "Tell no one" why? Witnessing: Is there a time to be silent?		Discretion in deciding when and how much to speak; Mission, method: Observe the proper time to speak
.02				
DEATH FORETOLD				
Mt. 16:21-23	Suffering of Christ, he begins to foretell	Prophecy, purpose of? Suffering, why Jesus chose the time he did to		Discretion: Seek guidance for knowing when to speak
Mk. 8:31-34	Warning: Christ begins to foretell his sufferings	Reveal?		
Lk. 9:21,22				
.2				
	Peter told: "Get thee behind me, Satan."	Nature of Christ: Was Peter's sympathy a temptation?	Submission to God's plans for us	
.03				
MEANING THE CROSS AND SAVING ONE'S LIFE				
Mt. 16:24-26	Cross: "Take up your cross"	Cross: "Take up your cross," meaning?	Revelation of values: Value eternal life above this one	Sacrifice, service for Christ to all men
Mk. 8:34-9:1	Revelation: Losing that is saving	Losing your life is saving it and vv., meaning?	Self to be put to death	
Lk. 9:23-27			Self:--sacrifice, part of the Christian spirit	
.04				
TRANSFIGURATION				
Mt. 17:1-13	Transfiguration took place "after six days"	Transfiguration: Significance of time relationship to the "Great Question"		
Mk. 9:2-13				
Lk. 9:28-30				
.2				
	Transfiguration: Moses and Elijah talked with Jesus	Transfiguration: Subject and purpose for conversation? Transfiguration: Why were Moses and Elijah chosen?		
.3				
	Prudence, Peter's lack of at Transfiguration		Prudence in speech	
.4				
	Transfiguration: Jesus said, "Tell no man"	Transfiguration: Jesus said, "Tell no man": Why?		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORKSHIP	RELIGIOUS CONDUCT
	.5 Devotional life: disciples slept instead of praying at transfiguration	Devotional life: What disciples' watchfulness have made to disciples at Tran		Devotional life, be constant in
	.6 Transfiguration, voice of God spoke Voice of God at Transfiguration	Voice of God at Transfiguration, purpose of?		
65 EPHRAIM BOY HE HEALED Mt. 17:14-21 Mk. 9:14-29 Lk. 9:37-43a	.1 Demon, disciples could not cast out	Demon possession, nature of? Not all cases equal? Prayer: Possible reason: self-distrust for unanswered prayer?	Dependence: Continual	
	.2 Faith: "If you can do anything"	Faith, nature of true?		believe, not challenge God
	.3 Faith: "I believe; help my unbelief!"	Doubt: The right prayer when assailed by doubt?		
66 DEATH FORETOLD Lk. 9:22, 23 Mk. 9:30-32 Lk. 9:43b-45	.1 Foretells death again	Prophecy, purpose of? Purpose of Jesus in repeating prophecy of his death? Teaching method, principle of repetition		
	.2 Death of Jesus foretold, but disciples do not understand Warning, Jesus's disciples did not understand	Belief and unbelief, nature and causes?	Faith allied with the will	
67 JESUS ASKED THE TAX COLLECTOR Mt. 17:24-27	.1 Peter's hasty answer to the tax collector	Discretion: Consequence of hasty speech Speech: Consequence of hasty speech	Discretion in speaking, value	Discretion: Think before we speak
	.2 Coin in fish's mouth	Providence: God's ways of providing for us/ needs	Material goods: Trust his provision for our needs Providence: Trust his provision for our material needs	

Teaching Points	RELIGIOUS ANECDOTE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, MUNDING	RELIGIOUS CONDUCT
100 DISPULZ About Maka Mt. 10:1-14 Lk. 9:13-20 Lk. 9:40-50	.1 Greatest shall be least and vv.	Greatness, true, nature of?	Childlike characteristics, value Christian ethics means reversal of values Giving, value Humility, value Reversal of values by Christian ethics Service, value Simplicity, value	
	.2 Tolerance: Cast out Idemon in your name, but followed not with us	Tolerance: Dealing toward those of other beliefs?	Tolerance: Accept those whose belief differs from ours	Social prejudice, overcome (includes religious prejudice)
	.3 Better lose a hand or leg that to sin	Sin, Christian's attitude toward?	Reversal of values Sin, abhor Spiritual over material values, prize	Sin, abstain from
	.4 Predestination: "We to him by whom offences come"	Predestination, fatalism: By whom must the offence come?		
109 HOW TO DEAL WITH AN OFFENDING CHURCH Mt. 10:15-35	.1 Church discipline, Christ's method Discipline, method of Church offending brother, how to deal with	Church: What is its nature and mission?	Discipline: Use Christ's method of church discipline Human relations: Use Christ's method of settling quarrels Church: Respect its authority when exercised in the NT way	Discipline: Use Christ's method of church discipline Human relations: Use Christ's method of settling quarrels
	.2 Forgiveness, 70 x 7	Forgiveness, nature of? Forgiveness, 70 x 7, meaning? Human relations: Forgiveness, nature of?	Forgiving, tolerant spirit Patient and forgiving spirit	Forgive always and without being asked
	.4 Unforgiving debtor: An unpayable debt forgiven	Justification seen in parable of unforgiving debtor? Sin, what is the solution God proposes? Values source, true, is God	Justification, root of valuing of fellow men	Forgive as we have been forgiven Justification by Grace, root of all true morality Morality based on consciousness of our justification

Textual Context	Religious Knowledge	Analysis, Synthesis Evaluation	Religious Attitudes Values, Principles, Morality	Religious Conduct
by	.5 Unforgiving debtor, an example of ingratitude	Human relations: Value others as God has valued us Sanctification, causal or consequence of salvation?	Morality, right motivation, gratitude for forgiveness	
10	.1 Feast of Tabernacles, why did Jesus go privately?	Feast of Tabernacles: Why did Jesus go privately?		Feast of Tabernacles: Avoid unnecessary danger Prudence: Avoid unnecessary danger
	.2 Truth, if any man wills to do God's will, he shall know	Truth: How can it be known?	Subsistive heart Willingness: Dedicated to do God's will	Truth, willing to obey Truth already revealed
	.3 Glory, seeking one's own, proves teaching false	Pride: What gives re-orientation from self glorification?	Pride: In honor preferring one another	
	.4 Sabbath circumlocution considered all right by you	Morality: Is there a hierarchy of moral principles? Sabbathkeeping: Nature of true?		Morality based on hierarchy of principles
	.5 Rejection of Jesus because he was from Galilee	Materialistic and spiritual perspectives, comparison?	Spiritual values take precedence over material	Morality: Moral decisions on spiritual, not material value
	.6 Invitation: "Come to me and drink"	Invitation: "Come to me and drink," meaning?		
	.7 Authority, have any believed on me?	Authority of spiritual leaders in making moral decisions?		Independent thinking in moral decisions
11	.1 These debates with the religious leaders	Light as a symbol, meaning when applied to Christ? Light of the world: Is Jesus the light of the world?		Obedience, walk in the light



Learning Points	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	.2 World: You are of this world; I am not	Spiritual vs. materialistic orientation; compare?	Spiritual over material values, prize	
		World: Meaning of the expression, "Of this world?"		
	.3 Belief: "You will die in sins, unless believe that I am he"	Belief and unbelief: what is at stake?		Adopt the imperative of Jesus as the only hope
		Confrontation with religious leaders, why at this time?		
	.4 Authority of Jesus: "I do nothing on my own authority"	Christology: Jesus' relationship to the Father?		
	.5 Truth will make you free	Freedom: What is the freedom that truth gives?	Truth, prize	
		Truth: How does truth free?		
	.6 Christology: "Before Abraham was, I am"			
	Christology: Eternity of Christ			
12	.1 Blind man: Who sinned that this man was born blind?	Catastrophe, is there always a purpose?	Catastrophes: Rational acceptance of events	
RELIGIOUS LEADERS: JESUS Jn. 9:1-41		Catastrophes and sin, relationship?		
		Catastrophes and sin, relationship?		
		Sin punished in this life?		
	.4 Blind man: "Do wean in gloom"	Cooperation with God's work of healing, is it needed?		Cooperation: Obedience in laws of health and healing
		Cooperation: Is any part "our" part?		Health, fulfill part indicated by God
		Natural and supernatural in healing, relationship?		
	.3 Courage of blind man in answering religious leaders	Witnessing, courage: Should we be heedless of consequences?		Courage under guidance of Holy Spirit Prudence: seek Holy Spirit's guidance on when to be bold

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIORITIZING, RUSHING	RELIGIOUS CONDUCT
	<p>4. Truth: "You say, 'we are', therefore your guilt, responsibility, relationship, opportunity and responsibility, relationship/ Truth: how can it be known?"</p>	<p>Knowledge and responsibility/ relationship/ opportunity and responsibility, relationship/ Truth: how can it be known?</p>		
73 GOOD SHEPHERD Jn. 10:11-21	<p>1. True shepherd and false hireling and shepherd</p> <p>2. Hireling and shepherd</p> <p>3. Good shepherd and the other sheep</p> <p>4. Christology: Power to lay down my life and take it again</p>	<p>Shepherd's true and false, now distinguished/ Truth: how can it be known?</p> <p>Hireling, meaning of the symbol?</p> <p>Church, nature of/ Tolerance toward other faiths, meaning?</p> <p>Christology: Nature and authority of Christ/ Relationship between Christ and Father/ Christology: Resurrection by power of Christ or Father?</p>	<p>Truth, prize</p> <p>Spirit of love and sacrifice as workers for God</p> <p>Tolerance and acceptance of persons of other beliefs</p>	<p>Distinguish, by aid of Spirit, true from false teachers</p> <p>Distinguish by aid of Holy Spirit</p> <p>Truth: Obey truth already revealed</p> <p>Shepherd's call, help sound</p>
74 TRUTH OF REVELATION Jn. 10:22-42	<p>1. Truth: "Tell us plainly if you are the Christ"</p> <p>2. Christology: Relationship between Christ and Father--"Father and I are one."</p>	<p>Truth: Will unbelievers be given more light?</p> <p>Christology: Relationship between Christ and Father/ Divinity of Christ, significance to us/ Father and Christ are one, meaning?</p>	<p>Divinity of Christ, accept, prize</p>	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIPING	RELIGIOUS CONDUCT
15 Samaritan village refused us food, shall we burn it?	Human relations: meaning of turn the other cheek.	Patience under provocation Tolerance for those who are unkind to us	Revenge, avoid	
16 Jesus claims first place	Discipleship: Make no provision for yourselves	Discipleship takes precedence over even family ties Jesus and his kingdom must have first place		
17 Discipleship: Methods: Go out two by two	Discipleship: Methods: Go out two by two, why?			Discipleship: Follow Jesus' method of two by two
18 Discipleship: Make no provision for yourselves	Discipleship: Make no provision for yourselves	Faith: Trust him to provide for what he has commanded		
19 Faith: Disciples to make no provision for themselves	Faith: Make no provision--Why is this not presumption?	Presumption: He will take care of what he has ordered		
20 Provision for support, disciples to make none	Presumption: Workers to make no provision/ Provision, make none--Faith or presumption?	Trust him to provide for what he has commanded		
21 Stewardship: How is ministry to be supported?	Stewardship: How is ministry to be supported?			
22 Discipleship: Stay only where you are welcome	Mission: Is it best at times to be silent?			
23 Mission: Stay only where you are welcome	Mission: Stay only where you are welcome			
24 Prudent: Stay only where you are welcome	Prudent: Stay only where you are welcome			
25 Heaven: How is ministry to be supported?	Heaven: How is ministry to be supported?			
26 Heaven: Stay only where you are welcome	Heaven: Stay only where you are welcome			
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99 Heaven: Stay only where you are welcome	Heaven: Stay only where you are welcome			
100 Heaven: Stay only where you are welcome	Heaven: Stay only where you are welcome			

Textbook Page	Religious Knowledge	Analysis, Synthesis Evaluation	Religious Attitudes Values, Principles, Behaviors	Religious Conduct
11	1.1 Truth: things hidden from wise are revealed to fools	beliefs and unbelief, nature and causes, truth, hidden from wise and revealed to fools, why truth: how can it be known?	faith: prize simple faith simplicity, prize	truth, seek it in humble spirit
12	1.2 Good Samaritan: Good Samaritan, the parable	benevolence, application from Good Samaritan/ Compassion on those who need our help Good Samaritan, application to social prejudice? Good Samaritan: Application to Justification by faith? Good Samaritan: Application to work of benevolence/ Justification, application from Good Samaritan? Social prejudice, application from Good Samaritan?	Compassion, spirit of: Parable of Good Samaritan	
13	1.3 Devotional life: "Mary has chosen the better part"	Devotional life: Importance and need of prayer Spiritual orientation: where mundane matters unimportant?	Spiritual vs. material priorities	Devotional life, be constant in
14	1.4 Lord's prayer repeated	Lord's prayer, analysis/ Teaching method, repetition		Prayer, as Jesus taught his disciples to pray
15	1.5 Midnight knock by a needy friend		Willingness of God to answer our prayer, trust	Holy Spirit, seek as urgent need Prayer: persevere, do not hesitate to ask
16	1.6 Unbelief: "He casts out demons by Beelzebub"	beliefs and unbelief, nature and causes?	beliefs, have faith in Jesus	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES, VALUING, PRIORITIZING, WORSHIP	RELIGIOUS CONDUCT
01				
	.2 Un-Christian spirit returns with even others	Morality, not an empty quality, must be positive		Morality: Fill life with positive values and activity
	.3 Belief and unbelief, Christ warns of danger	Belief and unbelief: Why is doubting dangerous? Doubts: why they are dangerous?		Doubts, need Christ's warning concerning
02				
Isa. 11:3-5	.1 Inward vs. outward piety: inward vs. outward piety: what is place of outward piety, is outward piety, is outward, ought to have done without neglecting the other	Inward vs. outward piety: what is place of outward piety, is outward, ought to have done without neglecting the other	Internalized religion, value	Outward and inward religion, identical
03				
Isa. 11:3-5	.1 Hidden things will be made known	Hidden things made known, now or in Judgment?		Judgment, prepare for
	.2 Fear: do not be afraid of death Fear: do not be afraid, heed warns for you	Death, do not fear: why not? Fear: do not fear death, a share against danger? Fear: what should we fear? Trust and presumption, distinction?		Fear nothing so much as losing one's soul
	.3 Foolish rich men	Foolish rich men: what was his mistake? Materialism: is it all right to make financial plans? Plans for the future, is it all right to make?	Material goods: riches with God most important: Riches with God, before any material wealth	Material goods: Lay up treasure with God
	.4 Providence: God cares for the flowers, birds, etc.	Material goods, which does concern for, become wrong? Stewardship: should we make financial provision for future?	Kingdom of heaven over material goods, value trust: God knows we need material goods	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDE: VALUING, PRIORITIES, MODALITY	RELIGIOUS CONDUCT
	<p>5. Watching, servants whom the master finds</p> <p>6. To whom such given, much will be required</p> <p>7. Division, Gospel brings Gospel brings division</p> <p>8. Signs of the weather, observe</p> <p>9. Agree quickly with your accuser</p>	<p>Watching: what does this mean?</p> <p>Opportunity and responsibility, relationship?</p> <p>Human relations: Gospel brings division, meaning?</p> <p>Signs of the weather, observe</p> <p>Human relations: agree with accuser, meaning? Law: Christian's relation to law of land?</p>		<p>Second coming, be prepared, watching watch for the second coming</p> <p>Light and opportunities, live in harmony with</p> <p>Human relations: Not displayed at divisions due to Gospel</p> <p>Signs of the times, observe, not be surprised</p> <p>Human relations: be as agreeable as possible</p>
<p>10. Catastrophes AND A FIG TREE: Examples of disasters to individuals</p> <p>11. Fig tree gets one last chance</p>	<p>1. Catastrophes: two</p> <p>2. Fig tree gets one last chance</p>	<p>Catastrophes and sin, relationship?</p> <p>Catastrophes and sin, relationship?</p> <p>Catastrophes, cause and purpose of?</p> <p>Sin and catastrophes, relationship?</p> <p>Fig tree: Is there a limit to God's patience? Grace of God, is it infinite? (parable of fig tree)</p> <p>Unpardonable sin, nature and meaning?</p>		<p>Catastrophes: be ready at any moment</p> <p>Decision for Christ: Respond before it is too late</p>

SCRIPTURE	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES, VALUING, PRIORITIES, WORSHIP	RELIGIOUS CONDUCT
02 JESUS HEALING Lk. 10:1-17	1. Healing of a stooped woman 2. Sabbath healing of a stooped woman 3. Stooped woman healed 4. Sabbathkeeping: Don't you water your ox on the Sabbath?	Sabbathkeeping, nature of true/ Mustard: Does also or growth count more before God? Potential vs. present size, which counts with God? Leaven, meaning as a symbol?	Hierarchy of values	Sabbath, keep in spirit and in truth Morality by hierarchy of moral principles
36 MUSTARD AND LEAVEN (see also 40) Lk. 13:18-21	1. Mustard, kingdom of heaven like 2. Leaven, kingdom of heaven is like	Mustard: Does also or growth count more before God? Potential vs. present size, which counts with God? Leaven, meaning as a symbol?	Value people and things for potential, as heaven does	
07 HOW MANY ARE SAVED? Lk. 13:22-30	Salvation: The door is narrow to salvation	Assurance: Should we be "sure" of salvation/ Narrow gate: In what sense is it narrow/ Salvation, should one be "sure" of?		Narrow gate: Enter by, seek assurance of salvation?
00 HEROD TO JERUSALEM Lk. 13:31-35	1. Herod--do tell that fox 2. I wanted to have you; you were not willing	Protection: Jesus' attitude toward personal threat? Prudence: Christ's attitude toward personal threat? Christology: Spirit of Christ, longing for souls Freedom: Can will of man frustrate God's will? Predestination: Can will of man frustrate God's will?	Fruit: Boldness under spirit's guidance	
09 BENEDICT AT A FEAST Lk. 14:1-24	1. Sabbath eating	Sabbathkeeping, nature of true		Sabbath, keep in spirit of true Sabbathkeeping

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, MUNDLING	RELIGIOUS CONDUCT
	.2 Sabbathkeeping: Ox in the ditch		Hierarchy of values in Sabbathkeeping	Morality according to hierarchy of principles
	.3 Self: Don't choose the highest place		Honor of others, prefer values reversal, self taken out of the center by Christ	Self: Overcome self-centered morality
	.4 Great banquet, parable of	Opportunity and responsibility, relationship, Nationalization and true reasons, what is the difference? Responsibility and opportunity, relationship, Salvation, any valid reasons for rejecting?		Nationalizing regarding duty, avoid
YO COUNTING THE COST				
14:23-35	.1 Discipleship: You must hate your parents and own life	Priorities: How to know the right order? Teaching method, use of the hyperbole?	Discipleship: Place of, compared to all other values	
	.2 Count the cost before beginning	Discipleship, is it for everyone?		Discipleship: Count the cost
	Discipleship: Count the cost before beginning			Discipleship: Do not be surprised at the cost
	.3 Salt and saltiness	Saltiness, meaning of the symbol?	Saltiness: What gives value to a Christian?	
15:1-16:3	.1 Tax collectors and sinners drew near to Jesus	Social prejudices, Jesus' attitude toward?	Social prejudices: Love all for whom Christ has died	
15:1-16:3	.2 Mission: effort to find the lost sheep	Parables of finding the lost? Mission: effort worth expending on soul winning? Mission: expend maximum effort to bring souls to Christ	Mission, joy in soul, value of, seen in parables of coin and sheep	



TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
a1b Lost coin		Lost coin, comparison with lost sheep and son/ symbol/ Lost coin, meaning of symbol/	Mission: Love for lost souls	
a1c Prodigal son	1 Prodigal son and his brother Two sons 2 Prodigal son took inheritance, left, became destitute	Prodigal son and his brother: Groups symbolized by them Justification, need for, seen in Prodigal's situation/ Prodigal's condition, symbol: son's need for justification/ Sin, condition of man lost in sin, parable of Prodigal/ 3 Prodigal returned to father Cooperation: Man's part in salvation/ Prodigal returned to father: why? On what basis? Salvation: how to be saved/ 4 Confession of prodigal Prodigal's confession Confession, true, now seen in example of Prodigal/ Prodigal, how represents true confession? Prodigal, how represents true repentance/ Repentance, true, now seen in example of Prodigal/ 5 Prodigal, ring on his finger Prodigal, meaning of ring on his finger/ Prodigal's ring on finger	Love of Father for sinners, trust Love of Father for Prodigal: Come to Father without delay Confess sins freely with no attempt to make excuses for forgiveness, find through free confession of sin Sins, confess freely Relationship, accept and walk in it	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	.6 Prodigal gets the father's robe Robe of father given to prodigal	Justification, how represented in father's robe? Prodigal gets the father's robe, meaning righteousness of Christ in robe for prodigal, how? Robe of father for the prodigal, meaning?		Justification: Accept and walk in it Righteousness of Christ: Accept and walk in it
	.7 Fatted calf for the prodigal Prodigal: They kill the fatted calf	Fatted calf, meaning of the symbol? Prodigal: Meaning of fatted calf?		
	.8 Elder brother of prodigal Prodigal's elder brother members?	Prodigal's brother, applies to old-time church members? Prodigal's brother, applies to unfallen world? Prodigal's elder brother, how applies to Jews?	New converts, accept without prejudice	
Why is this significant	.1 Steward's perfidy praised	Dishonest steward praised, meaning? Dishonest steward, why was he praised? Teaching method, irony?	Spiritual over material goods, value	
	.2 Mammon and God	Mammon and God, meaning? Mammon: "Make friends with unrighteous mammon," meaning?	Reversal of values regarding material things Spiritual over material goods, value	
	.3 Law until John the Baptist	Dispensations: How is Christian dispensation different? Law until John the Baptist, meaning?		
	.4 Disciples enter Kingdom Must be entered violently violently Violently Disciples: Kingdom must be entered violently	Kingdom, entering violently, meaning? Kingdom, entering violently Violently Disciples: Kingdom must be entered violently		boldness: enter kingdom "violently" Kingdom, enter "violently"

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
91 LAZARUS AND THE RICH MAN Lk. 11:1-10	<p>.1 Lazarus at the rich man's gate</p> <p>.2 Future rewards in parable of Lazarus; Lazarus, parable of future rewards</p> <p>.3 Lazarus, parable: "Let them hear Moses and the prophets"</p>	<p>Benevolence, application from parable of Lazarus; Lazarus, parable: Application to work of benevolence; Social concern, parable of Lazarus</p> <p>Lazarus, parable of: Teaching on future rewards; Lazarus, parable of: When will justice be done?</p> <p>Lazarus, parable: Second chance in the afterlife? Lazarus, parable: When can additional light be expected? Light, when can additional be expected? Salvation: Role of Scriptures? Scriptures, role of, in discovering the truth; Scriptures, role of, in plan of salvation? Second chance in the afterlife? Truth, source of? Truth: when can additional light be expected?</p>	<p>Benevolence: Compassion for the needy; Compassion for the needy</p> <p>Decision for Christ: Respond before it is too late; Prepare now for eternity; Prepare now for eternity</p>	<p>Benevolence, disinterested help for needy at our gate</p> <p>Decision for Christ: Respond before it is too late; Prepare now for eternity; Prepare now for eternity</p>
92 TEMPTATION, FORTITUDE, FAITH & SERVICE Lk. 11:1-10	<p>.1 Temptations, don't be a cause of</p> <p>.2 Forgive seven times</p> <p>.3 Faith as a mustard seed; Mustard seed, why is it of faith</p>	<p>Temptations, don't be a cause of</p> <p>Forgiveness, spirit of</p> <p>Faith, how does the mustard seed represent? Mustard seed, why is it of faith</p>	<p>Forgiveness, spirit of</p> <p>Forgive as Christ has forgiven us</p> <p>Faith, exercises for growth</p>	<p>Temptations, avoid being the cause of</p> <p>Forgive as Christ has forgiven us</p> <p>Faith, exercises for growth</p>

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	4 Discipleship: "We are unworthy servants" Reward: "We are unworthy servants"	Discipleship: "We are unworthy servants". Meaning? Justification, place of works under? works, place of, in plan of salvation?	Abnegation in service, spirit of Service, spirit of true	Service: Serve, obey for love
33 JESUS LEAVES Lk. 17:11-17 "Thank you"	Leper: only one said "Thank you"		Gratitude for salvation Gratitude to follow men	Gratitude: Express by loving service
34 NATURE OF THE KINGDOM Lk. 17:20-31	1 Kingdom comes not with outward signs; will be as lightning	Kingdom: Are there two comings? Kingdom: Not with outward signs vs. lightnings, a paradox?		Kingdom: Be ready for comings Second coming: Be ready
35a UNJUST JUDGE, PARABLE Lk. 10:11-12	Judge, unjust, hears the widow's plea	Assurance: Will God always hear our prayer? Prayer, perseverance: When should resignation begin? Will of God: Does he ever answer against his will?	Trust God's willingness to hear and answer	Prayer, persevere in
35b PHARISEE AND TAX COLLECTOR Lk. 10:13-14	Pharisee and tax collector pray Tax collector and Pharisee pray	Justification, how illustrated in parable of tax collector? Repentance, true, parable of tax collector and Pharisee? Salvation: basis for acceptance with God?		Repentance: Come to God with true repentance
36 DIVORCE Mt. 19:13-12 Lk. 16:16-17	Divorce forbidden except for unchastity	Divorce, grounds for? Meaning of "adultery"? Divorce, grounds for: only one kind of "adultery"? Marriage, indissoluble character of		Marriage, faithfulness in

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	.2 Divorce restriction: Not all men can receive this meaning?	Divorce restriction: Not all men can receive. meaning?		
97 Teaching the Children: Mt. 19:13-15 Mk. 10:13-16 Lk. 10:15-17	Children, Jesus takes time to bless Children, Jesus takes time to bless	Children, Jesus' estimate of their worth? Parenting: Jesus' concern for parents?	Children, value of Children: become as children Parenting, take time for Simplicity, humility of children, prize Simplicity: Take time for simple joys	
98 Rich Young Ruler: Mt. 19:16-30 Mk. 10:17-31 Lk. 18:18-30	1 Rich young ruler: "What good deed must I do?" salvation: "What good deed must I do?" works: "What good deed must I do?"	Justification by faith, how illustrated in young ruler? Justification: What was young ruler's concept? Law: "Keep the commandments" salvation: what was young ruler's concept? works: what was young ruler's concept of salvation?		
	.2 Law: "Keep the commandments" Rich young ruler: "Keep the commandments" salvation: "Keep the commandments"	Law: Jesus relationship to law Rich young ruler: "Keep the commandments," meaning? Teaching method: Why did Jesus say, "Keep commandments"?		
	.3 Rich young ruler: "All things have I kept from my youth"	Law: Christian's relationship to law/ Law: Legalist concept vs. spiritual concept of law? Legalism: what was rich young ruler's concept of law? Rich young ruler: what was his concept of law?		

Teaching Points	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIORITIZING, WORSHIP	RELIGIOUS CONDUCT
14	<p>Rich young ruler: Jesus said "Give all to poor"</p> <p>Teaching method, use of the hyperbole</p>	<p>Benevolence: Why did Jesus tell ruler "Give all to poor"?</p> <p>Materialism: "Give all to poor", meaning?</p> <p>Rich young ruler: "Give all to poor" on</p> <p>Materialism?</p> <p>Rich young ruler: "Give all to poor" how applies to us?</p> <p>Rich young ruler: Why did Jesus say "Give all to poor"?</p> <p>Teaching method: Was "give all to poor" a hyperbole?</p>	<p>Christ must have first overcome</p> <p>Rich young ruler: Love more than we love</p> <p>Self, love of, must be overcome</p>	<p>Materialism, avoid, overcome</p> <p>Materialism: Love poor more than we love ourselves</p>
15	<p>Material goods: "It is hard for a rich man to be saved"</p> <p>Rich young ruler: "It is hard for rich man to be saved"</p> <p>Discipleship, rewards: "You shall have 100 X more. First shall be last"</p> <p>Material goods: "You shall have 100 X more &amp; eternal life"</p> <p>Material goods: "We have left all, what shall we have?"</p> <p>Rich young ruler: "We have left all; what shall we have?"</p> <p>Rewards: "You who have left all, shall have 100 X more"</p>	<p>Material goods: Why is it hard for a rich man to be saved?</p> <p>Material goods: "We have left all, what shall we have?"</p> <p>Discipleship: Trust his promise of reward</p> <p>Reversal of present values: "First shall be last"</p>	<p>Spiritual over material values, prize</p>	<p>Discipleship: Trust his promise of reward</p> <p>Reversal of present values: "First shall be last"</p>
16	<p>Discipleship: Parable of laborers in vineyard, meaning?</p> <p>Justification, in parable of laborers in vineyard?</p> <p>Works: Payant according to works in vineyard?</p>	<p>Discipleship: Parable of laborers in vineyard, meaning?</p> <p>Justification, in parable of laborers in vineyard?</p> <p>Works: Payant according to works in vineyard?</p>		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
100 WAKING UP WHAT IS COMING INT. 20:17-19 EX. 10:32-34 ILL. 10:31-34	.2 Laborers in vineyard parable: "First shall be last" Reversal: "First shall be last" (laborers in vineyard parable) .1 Warning of Jesus' disciples impending suffering and death .2 Warning of Jesus' death, disciples understood nothing	Prophecy, purpose of/ Belief and unbelief, nature and causes of	Reversal of human values in God's system of rewards; Reversal, reversal of human values in God's plan of	
101 JAMES AND JOHN'S REQUEST INT. 20:20-26 EX. 10:35-45	.1 Ambition: James and John asked for first place James and John: "Can we be first in the kingdom?" .2 James and John: "We are able to drink the cup" .3 Greatness: "Whoever would be great let him be your slave" Service: "Whoever would be great, let him be your slave"	Ambition, is it a good thing? Position, is it good to seek a high? Self confidence, is a certain amount good? Self distrust: When is it a good thing? Greatness: Nature of true greatness? Service: "Whoever would be great, let him be your slave"	Honor, not seek for self Self, not seek honor for Greatness, seek true service, prize Unrestless seek place of greatest service Service: Seek place of greatest service	
102 BLIND BARTIMAEUS INT. 20:25-34 EX. 10:40-52 ILL. 10:35-45	.1 Bartimaeus cried out, insisted EX. 20:25-34 EX. 10:40-52 ILL. 10:35-45	Perseverance: How much should we insist in praying? Prayer: how much should we insist?	Persevere in prayer Prayer, persevere	

Learning Points	Religious Knowledge	Analysis, Synthesis Evaluation	Religious Attitudes Valuing, Prizing, Worship	Religious Conduct
	.2 Bartimeus: "Jesus, Son of David"	Bartimeus: "Jesus, Son of David," meaning? Faith, strengthened by testifying Faith, value of expressing? Witnessing: Give expression to our faith		
1.3 Lk. 17:11-18	.1 Zacchaeus climbed a tree can we judge people by/ Judge people by appearances/ Zacchaeus climbed a tree: What this tells about his spirit?	Appearances, how much can we judge people by/ Judging: How much can we judge people by appearances/ Zacchaeus climbed a tree: What this tells about his spirit?	Salvation more important than opinion of people	Zeal in seeking Jesus, example of Zacchaeus
	.2 Zacchaeus: Jesus said, "I must stay at your house"	Social prejudices: Jesus' attitude toward/ Witnessing, can social activities be used for? Zacchaeus, how affected by Jesus' staying at his house?	Greatness: Value people the way God does Social activities, participate in wholesome, to witness Social prejudices: Respect and accept men of all classes Witnessing: Participate in wholesome social act. to witness	
	.3 Benevolence: "I give half my goods to the poor"	Benevolence: What is best way to help the poor? Morality: Reform and repentance, relationship/ Repentance and reform, relationship/ Rich young ruler and Zacchaeus, comparison/ Zacchaeus and rich young ruler, compare?	Benevolence: Compassion for needy	Morality: Reformation of life style as evidence of repentance, Reformation as evidence of repentance
1.4 Lk. 19:11-28	.1 Talents: Master gave money to each servant	Talents: Each servant received money, meaning?		



Learning Experiences	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIORITIZING, RANKING	RELIGIOUS CONDUCT
	<p>2. Rewards according to works</p> <p>Talents: servants rewarded according to works</p> <p>Talents: servants rewarded according to works</p> <p>3. Talents: Master said, "You who are servants"</p>	<p>Works: Place of works in the plan of salvation?</p> <p>Works: servants rewarded according to works, meaning?</p> <p>Knowledge and responsibility, opportunity and responsibility, relationship?</p> <p>Responsibility and knowledge, relationship?</p>	<p>Light: Live up to light we have</p> <p>Opportunities, improve present</p>	<p>Faithfulness with commitment</p>
<p>105</p> <p>LAZARUS IS RAISED</p> <p>Jn. 11:1-44</p>	<p>1. Lazarus raised: Jesus did not come at once</p> <p>2. Lazarus sleeps</p> <p>3. Lazarus: Mary said, "God will give whatever you ask"</p> <p>4. Lazarus will rise; do you believe this?</p> <p>5. Lazarus: Jesus said, "I am the resurrection and the life"</p>	<p>Prayer, how to understand delays in answering?</p> <p>Death, condition of man in?</p> <p>Lazarus sleeps: Condition of man in death</p> <p>Faith in the face of unanswered prayer, how to have?</p> <p>Lazarus: Mary's example of faith</p> <p>Teaching method: expression deepens conviction?</p> <p>Witnessing: effect of expression on conviction?</p> <p>Doctrines personified in: Jesus, meaning? Resurrection: "I am the resurrection and the life" resurrection, meaning?</p>	<p>Prayer: Believe prayer is heard even when no answer</p> <p>Prayer: Persevere in prayer</p> <p>Faith, even when requests are not immediately granted</p> <p>Prayer: believe in God's power even when he says no</p> <p>Prayer: Persevere even when no answer at first</p> <p>Witnessing: express faith to deepen conviction</p> <p>Doctrine sterile without relationship with Jesus</p>	

TEACHING POINT	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
106 1st of This religious Lazarus Lk. 11:45-51	Compassion: "Jesus wept" (at tomb of Lazarus) Lazarus: "Jesus wept"		Compassion Christ felt for lost world Mission: Compassion Christ felt for lost world	
107 MATTHEW Lk. 21:1-11 Lk. 11:1-11 Lk. 19:29-44 Jn. 12:12-19	1. Triumphant entry: How they got the colt for Jesus to ride 2. Entry said Hosanna 3. Triumphant entry: The Pharisees complain 4. Compassion of Jesus toward those who are repentant Nature of Jesus: Mourning over the repentant weeping of Jesus over Jerusalem	Belief and unbelief, nature and causes? Doubt: Danger of, can lead to unexpected extremes Providence: Heaven's resources	Providence: Believe he can provide all our needs Trust him to provide all our needs	
108 MATTHEW 21 Lk. 19:29-44 Jn. 12:12-19	1. Jesus promised fruit, but gave nothing; was cursed 2. Hypocritical manner of Pharisees in relationship			Morality, internal equal to external Sincerity and openness

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	.2 Faith: If you have faith and forgive, you can move mountains. Forgiveness: With faith and forgiveness, you can move etc.	Faith: Nature of the faith that can move mountains? Forgiveness: Why is it a condition to answered prayer? Prayer: What are the conditions of answered prayer?	Faith: Trust God and move mountains	Forgive and exercise faith to move mountains Trust God and move mountains
109 TEMPLE IS CLEANSED Mt. 21:12-17 Mk. 11:15-19 Lk. 19:45-46	.1 Cleansing of the temple .2 Children praise God in the temple	Reverence: What constitutes true reverence? Reverence: What constitutes true reverence? Reverence: What kind of noise is permissible in church?	Reverence for the presence of God	Respect house and all that pertains to God Reverence: Respect God's house and all that is his Reverence, practice true
110 AUTHORITY OF JOHN THE BAPTIST Mt. 21:23-27 Mk. 11:27-33 Lk. 20:1-6	Authority: By what authority did John the B. baptize? John the Baptist: By what authority did he baptize?	Meekness, definition/ Teaching method: Answer with a question		
111 PARABLES ON UNPRODUCTIVENESS				
111a Two sons	Two sons said one thing, did another	Doing and saying, responsibility, relationship/ Profession and responsibility, relationship/		Morality, internal equal to external
111b Landlord's great care for vineyard Tenants slew servants and the son	Landlord's great care for vineyard Tenants slew servants and the son	Mercy of God: Is it infinite? Opportunity and responsibility, relationship/		Mercy of God, do not despise

TEACHING POINT	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
111a WEDDING FEAST Mt. 22:1-14	Wedding feast: King destroys despisers of his love. Wedding feast: The man without a wedding garment	Grace of God: Is it infinite? Justification: Meaning of the wedding garment? Righteousness of Christ: Meaning of the wedding garment? Wedding feast, meaning of the garment? Wedding garment, meaning of the symbol?		Righteousness of Christ, put on without delay wedding garment, put on without delay
111b THREE THINGS FOR JESUS				
112a PAYING TAXES TO CAESAR Mt. 22:15-22 Mk. 12:13-17 Lk. 20:20-26	Caesar, render the things that are his to him Civil government: Render to Caesar ... Law: render to Caesar the things that are his	Civil government, Christian's relation to/ Law: Christians relationship to civil law? Politics and the Christian, relationship? Secular and religious concerns, relationship?		Citizenship, faithfulness as a Christian duty
112b MARRIAGE AND THE RESURRECTION Mt. 22:23-33 Mk. 12:18-27 Lk. 20:27-36	No marriage in heaven, but there is a resurrection	Doctrinal truth: What is importance or worth of it? Resurrection: Significance of affirming this doctrine? Truth: Why is it important to discover it?		
112c LOVE COMMANDMENT Mt. 22:34-40 Mk. 12:28-34 Lk. 20:37,40	Love to God and man	Law: how is it fulfilled by love? Love: what kind of love things is it that fulfills the law? Love: how is it the fulfilling of the law?	Love neighbor as self Love God above all things	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIPING	RELIGIOUS CONDUCT
112d DAVID'S SON Mt. 22:41-46 Lk. 20:13-17 Lk. 20:41-44	Christology: Messiah is more than David's son Messiah is more than David's son	Christology: Messiah is more than David's son, meaning? Doctrine: What is the value of affirming it? Truth: What is the importance of discovering it?		Believe in Christ as pre-existent
113 Lk. 12:48-49 Lk. 12:50-51 Lk. 12:52-53 Lk. 12:54-55 Lk. 12:56-57	Appearance, main concern of religious leaders Greatest shall be your servant Service: Greatest shall be your servant Swearing: What to swear by	Appearance: Is it good to appear righteous/ Outward & inward piety, how are they related? Profession and responsibility, relationship? Greatness: What is true greatness/ Leadership: worldly vs. Christ's style, contrast? Service and greatness, relationship? Justice & mercy, why more important than tithing the mint/ Lawkeeping, nature of true Stewardship: What are the mint, etc. Stewardship: You tithes the mint, etc. Tithing the mint: this you ought to have done, meaning?	Inward religion, value	Outward and inward religion, identical
			Greatness: Recognize, aspire to true greatness	Service: Humble service in love
			Values source: It is God who gives value to anything	
			Justice, mercy, love, more value than legal details	
			Value what is of true worth	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
113	.5 Unbelief: You build prophet's monuments, but reject truth .6 Lament: O Jerusalem, your house is desolate!	Belief and unbelief nature and causes? Compassion of Christ for lost Grace, is it infinite?	Compassion for lost, but not infinite compassion Compassion of Christ for lost, emulate	Judging: Don't look at failure of others, you may be guilt
114	Widow's Coins Mt. 23:17-24 Lk. 21:1-4 Mite of the widow, and Jesus' comment Widow's coins and Jesus' comment	Stewardship: Does God respect poor to give all? Stewardship: Teaching of the widow's offering	Stewardship: Spirit of gift, not the amount, is to God	Devotion and sacrifice to God Sacrifice and devotion to God and the cause
115	CHRIST'S AKA JESUS Jn. 12:20-30 .1 Philip nominates, but Andrew calls Jesus .2 Reversal: Dying that is living, losing that is gain .3 Christology: Jesus troubles at the trial human nature of Christ trembles at the trial tremble .4 Greens near a voice from heaven Voice from heaven before the Greeks	Discipleship: Can various types of people serve? Witnessing, qualities needed for Losing your life is saving it and vv., meaning? Christology: Jesus' fear, shows his human nature? Fear of Jesus of trial, reflects on enormity of trial? Belief and unbelief: When to expect a voice from heaven? Voice from heaven, purpose?	Reversal of values: Value eternal life above this one	Witnessing: Boldness in leading people to Jesus

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, ENJOYING	RELIGIOUS CONDUCT
	.5 Cross: When I am lifted up, I will draw all men	Belief and unbelief, nature and causes? Belief: People who mind voice from heaven did not believe Belief: Rejectors did not understand voice from heaven Cross: Its role in plan of salvation? Cross: Its role in the atonement Cross: Purpose of the cross Salvation, role of the cross in plan of?		
	.6 Christology: He who accepts me accepts the Father	Belief and unbelief, consequences? Christology: Jesus' relationship to the Father?		
PHRASES OF THE END TIME Mt. 24:1-51 Lk. 13:31-37 Lk. 21:5-36	.1 Second coming: Wars and famines are beginning of trouble	Second coming: Are wars etc. signs of second coming?		Second coming: Head signs of times, be ready Signs of the times, observe, not be surprised
	.2 Second coming: First you will be persecuted, even by family	Persecution foretold, can we expect divine protection? Protection by God, can we expect in time of persecution? Second coming: Persecution first, purpose of the coming?		Persecution: Do not be dismayed when it happens Second coming: Do not be dismayed at persecution Time of trouble: Do not be dismayed
	.3 Second coming: Time of trouble will be first Time of trouble, signs in the heavens	Second coming and time of trouble: Purpose of warning? Second coming and time of trouble: Tripl. application? Warning of time of trouble and second coming, purpose?		Signs of times: Watch, don't be surprised or overwhelmed Time of trouble: Do not be dismayed at persecution

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, STUDIES EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, BONDING	RELIGIOUS CONDUCT
110a	Second coming: Warning to watch; be prepared			Persecution: be ready at any moment Second coming: be ready at any moment
110b	1. Ten maidens: All knew, all professed, half were unprepared Second coming, preparation: Parable of ten maidens 2. Talents, parable of: All received different amount Talents, parable of: All received something	Ten maidens, parable: Meaning of the waiting period? Second coming: What to do while waiting? Opportunity and responsibility, relationship? 3. Justification: Why will the judgment be according to works? Works: Judgment according to works Judgment, meaning? Works: Why judgment by works if salvation is by faith? 4. Morality, nature of truth? Righteousness, nature of truth? 5. Benevolence: Treatment of needy is basis of judgment? Judgment, why is treatment of needy the basis? 6. Salvation: Why is treatment of needy basis for judgment? 7. Assurance of salvation, how we have it 8. Judgment: Both saved and lost are surprised	Talents: Not the amount but what we do with it counts Compassion for those in need Benevolence: Serve those in need with love, as unto Christ	Second coming: Be prepared at any moment Light: Live up to light and opportunity we have
110c	1. Judgment according to works Works: Judgment according to works 2. Judgment: Sins of omission count too 3. Benevolence: Treatment of needy is basis of judgment? Judgment, treatment of needy, given as basis 4. Assurance: Both saved and lost in parable are surprised Judgment: Both saved and lost are surprised	Justification: Why will the judgment be according to works? Works, the basis of the judgment, meaning? Works: Why judgment by works if salvation is by faith? Morality, nature of truth? Righteousness, nature of truth? Benevolence: Why treatment of needy is basis of judgment? Judgment, why is treatment of needy the basis? Salvation: Why is treatment of needy basis for judgment? Assurance of salvation, how we have it Judgment: Both saved and lost are surprised	Compassion for those in need Benevolence: Serve those in need with love, as unto Christ	



TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, BOWSHIP	RELIGIOUS CONDUCT
117 JUDAS Gospel Mt. 20:1-5, 14-16 Mk. 14:1, 2, 10, 11 Lk. 22:1-6	.1 Warning of crucifixion, until another 20:1-5, 14-16 Mk. 14:1, 2, 10, 11 Lk. 22:1-6 .2 Judas makes a deal with the religious leaders	Prophecy, purpose of Warning of crucifixion, purpose? Judas: What did he have in mind? his purpose? Sin, unexpected consequences		
118 MARY ANNOINTS JESUS' FEET Mt. 26:6-13 Mk. 14:3-9 Jn. 12:1-11	Mary anoints Jesus' feet with pure nard, very costly	Beauty, art, refinement: What is their place to Christian? Extravagance, what is it? Works: Mary's motive for anointing Jesus' feet?		Aesthetics, balance with economy Love: Express while you can Stewardship: Balance between economy and aesthetics
119 LAST SUPPER				
119a PREPARATION UPPER ROOM, how the disciples found it Mt. 26:17-19 Mk. 14:12-16 Lk. 22:7-13	Upper room, how the disciples found it	Providence: He can provide for his own	Providence: Trust him to provide for his own Trust him to provide for his own	
120 FOOT-WASHING Jn. 13:1-20	.1 Christology: "knowing he had come from God" .2 Meaning: the disciples' feet	Christology: Jesus was aware of relationship to Father Christology: Jesus was conscious of who he was Christology: A glimpse of Jesus' heart, character Footwashing, intended to be perpetual rite? Footwashing, teaching of	Humility, spirit of service, spirit of	Compassion: Care for one another's needs Service: Service, humbly, with love

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, BUSHIR	RELIGIOUS CONDUCT
119b Mt. 26:20-25 Lk. 22:14-25 Jn. 13:21-30	.3 Footwashing, Peter rejects, then accepts Peter rejects, then accepts, footwashing meaning? .1 Judas identified as the betrayer Lk. 22:20-25 Lk. 14:17-21 Jn. 13:21-30 .2 Christology: "Now is Son glorified" Glorification: "Now is Son glorified" .3 Warning: I am going away soon .4 Love one another	Footwashing, relationship to baptism/ Footwashing, symbolic meaning? Prophecy the same as predestination? Prophecy, purpose of? Atonement, related to glorification, how? Cross: How was Jesus glorified by the cross? Glorification, meaning? Glorification: How does his death glorify him? Prophecy, purpose of?	VALUING, PRIZING, BUSHIR	Cleansing represented by footwashing, accept Footwashing: admit need of cleansing
119d SUPPER WITH CHRIST Mt. 26:20-29 Lk. 14:22-25 Lk. 22:14-25	.1 Bread of the Lord's table, his body Bread of his body, a sacrament? Bread of his body, only a symbol? Bread, meaning of the symbol? Bread, meaning of the symbol?	Bread of his body, a sacrament? Bread of his body, only a symbol? Bread, meaning of the symbol? Bread, meaning of the symbol?	Love, the Christian hallmark	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, BONDING	RELIGIOUS CONDUCT
	.2 Wine of the Lord's table, a promise of the kingdom Wine of the Lord's table, his blood	Christology: Meaning of real presence? Christology: Meaning of real presence? Wine and bread, participation in the sacrament essential? Wine and bread, significance to us? Wine of his blood, a sacrament? Wine of his blood, a symbol only?		
111e WHO IS THE GREATEST? Lk. 22:24-30	Unlearned Disciples dispute about true greatness Service, the measure of true greatness	Greatness, nature of true Self, how to overcome	Humility, the measure of true greatness	
111f FORWARNING OF PEES AND OTHER DISCIPLES Mt. 20:30-35 Mk. 14:26-31 Jn. 13:40-50	.1 Peter forewarned: "You will deny me three times" Peter was sure he would not deny Jesus Self confidence: "I will never deny you" .3 Peter told, "I have prayed for you" .4 Providence: "When I sent you out, did you lack anything?"	Peter's forewarning, purpose? Prophecy, purpose of?	Watch and pray to avoid temptation Prayer, value intercessory Prayer: Pray for one another Providence: Trust his provision for our needs Trust he can take care of all our needs	
1120 FINDING DISCOURSE AND PRAYER				

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
1201 Jesus talks about his mission Jn. 14:1-15	1 I will prepare a place for you 2 Way, truth and life, Christ is 3 Christology: He that has seen me has seen the Father Christology: He that has seen me has seen the Father Mission of Jesus: He that seen me, seen the Father 4 Authority of Christians: "In my name" Prayer: "In my name" 5 Lawkeeping for love	Life: Meaning of Jesus as the "life" Salvation: The all-sufficiency of Christ Truth: Meaning of Jesus as the "truth" Way: Meaning of Jesus as the "way" Christology: Christ separate or identical with the Father? Christology: He that has seen me has seen the Father? Mission of Christ, nature? Authority of Christians: "In my name", meaning? Prayer, "In my name", meaning? Law: Obedience and love, relationship?	Heaven, the Christian's hope and prize Presence of Christ, the Christian's greatest hope and prize Trust the all-sufficiency of Jesus for salvation Confidence in the Father Prayer: expect more, believing the promises Obedience motivated by love	
1202 Columbus will count Jn. 14:16-31 Counselor Counselor to represent Christ 2 Lawkeeping: keeping Christ's "word" an evidence of love	1 Christology: Christ's presence through the Counselor Counselor to represent Christ 2 Lawkeeping: keeping Christ's "word" an evidence of love	Christology: How he is present? Pentecost? Influence? Law: Obedience and love, relationship?	Holy Spirit, prize the promise of Obedience motivated by love	Holy Spirit, seek presence of Jesus, seek through the Holy Spirit Obedience motivated by love

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
1206 JESUS IS THE LIVING Jn. 15:1-17	<p>.3 Feelings: Christ gives peace. Christ gives peace.</p> <p>.1 Vine: I am the vine, you are the branches</p> <p>.2 Vine: Fruitful branches will be pruned Vine: Unfruitful branches will be cut off Vine: Pruning, meaning of symbol?</p> <p>.3 Love: The greatest love</p> <p>.4 Lawkeeping: Obedience, the condition of friendship</p> <p>.5 Election: You did not choose me, I chose you</p> <p>.6 Love: The command to love</p>	<p>Feelings: What is their proper place? Justification: Place of feelings in Christian experience? Peace: Meaning of the peace Christ gives?</p> <p>Union between Christ and the believer, meaning?</p> <p>Pruning, appreciate Salvation: Role of fruitbearing in salvation? Vine: Fruitbearing, meaning of symbol? Vine: Pruning, meaning of symbol?</p> <p>Law: Obedience and love, relationship?</p> <p>Election: You did not choose me, meaning?</p>	<p>Peace: rejoice in the peace he gives</p> <p>Love: Amusement at his sacrifice of love</p> <p>Friendship with Christ Relationship with Christ: Friendship</p> <p>Election: Marvel at his electing love Love: Marvel at his electing love Predestination: Marvel at his electing love</p>	<p>Union with Christ, maintain</p> <p>Trial: Fortitude in trial</p> <p>Obedience motivated by love</p> <p>Love as he loved</p>
1203 PERSECUTION PUNISHED Jn. 15:1-16:4	<p>Persecution will come</p>	<p>Prophecy, purpose of, Protection by God: is doing right a guarantee?</p>	<p>Persecution: not be surprised or overwhelmed</p>	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, AOWNSHIP	RELIGIOUS CONDUCT
	.2 Responsibility: If I had not come, they would have no sin	Light: Obedience to the light we have Obedience to the light already revealed Opportunity and responsibility, relationship?		
	.3 Counselor will bear witness and you too Holy Spirit: Counselor will bear witness and you will too	Holy Spirit, role in witnessing? Witnessing: Role of the Holy Spirit in witnessing?		Holy Spirit: Seek his direction in witnessing?
WORDS OF COURAGE Jn. 10:40-33	.1 Warning: It is to your advantage that I go away	Christology: Nature of Christ of. nature of Spirit? Christology: Why is it better that Christ went away?	Holy Spirit, prize as bringing us the presence of Christ	Holy Spirit, seek
	.2 Holy Spirit brings conviction Holy Spirit guides to all truth Truth: Holy Spirit guides to all truth	Holy Spirit, role in bringing conviction? Holy Spirit, role in guiding to all truth? Truth: Holy Spirit's role in guiding to truth? Truth: How is it known?		Holy Spirit, seek his control
	.3 Warning: You will not see me, then you will see me			
	.4 Warning: You will not see me, then you will, meanwhile?			
	.4 Father himself loves you Love: Father himself loves you	Relationship of believers to the Father?	Astonishment at God's relationship to us	
WORD OF FAITH Jn. 11:1-20	.1 Glorification: now has come; glorify thy son	Alonement, meaning and method? Glorification, meaning? Glorification: How would Jesus glorify Jesus? Justification: Relationship to glorification?		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
120f	<p>.2 Mission of Jesus accomplished; I have given them thy word</p> <p>Mission of Jesus glorified these</p> <p>Mission of Jesus accomplished; I have glorified thee</p> <p>Mission of Jesus accomplished; I have manifested thy name</p> <p>Mission of Jesus; I have accomplished the work</p> <p>.3 Truth: Consecrate them in the truth</p> <p>Truth: Thy word is truth</p> <p>.4 World, believer's relationship to</p>	<p>Christology: Christ's relationship to the Father?</p> <p>Mission of Jesus, nature of?</p> <p>Truth: How is truth a power of consecration?</p> <p>Truth: Thy word is truth, meaning?</p> <p>Word: Meaning of "word" in this passage?</p> <p>World, believer's relationship to?</p>	<p>Believer in Christ, as Christ is in the Father</p> <p>Truth: Prize truth as it is in Jesus</p> <p>World, right attitude toward</p>	<p>Unity one another and with Christ</p> <p>Truth, seek, obey Truth, walk in its power</p> <p>World: Depart from evil, not from the world</p>
121	<p>.1 Gethsemane: Left the eight alone; three nearby</p> <p>.2 Gethsemane: Thy soul is sorrowful even to death</p>	<p>Gethsemane: Nature of the struggle?</p> <p>Gethsemane: Why his great sorrow? What was happening?</p> <p>Justification: Meaning of Christ's role as sinbearer?</p> <p>Salvation: Explain Christ's role as sinbearer?</p> <p>Sin: Meaning of Christ's</p>	<p>Amazement at Christ's great sacrifice as sinbearer</p>	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	.3 Gethsemane: Let this cup pass--glimpse of his human nature	Gethsemane: Let this cup pass--what was the "cup"? Justification: Meaning of Christ as our substitute/ Substitution: Meaning of Christ as our substitute?	Sacrifice of Christ. Praise him for Substitute: Praise Christ as our Substitute	Substitution: Accept Jesus as my substitute
	.4 Gethsemane: Three times comes to disciples Gethsemane: Three times finds disciples sleeping	Christology: Christ's human nature seen in Gethsemane? Gethsemane: Human nature longed for support, understanding	Devotional life, essential to keep from falling Prayer, importance of	Devotional life, maintain faithfulness Prayer: Pray without ceasing
	.5 Gethsemane: Not my will but thine be done	Christology: Relationship of Christ to Father? Gethsemane, "Thy will be done": Example of submission? Gethsemane: Thy will be done, significance to us? Submission of Christ to Father, meaning?	Submission to the will of God Will of God, seek to know and submit	Submission to the will of God Will of God, seek to know and submit
	.6 Gethsemane: Peter's intervention Peter's intervention in Gethsemane	Non-combatancy: Is it presumption? Non-combatancy: Is self-defense ever justified? Protection by God: Is fighting in self-defense wrong?	Protection by God, submit to, seek guidance regarding	Protection by God, submit to, seek guidance regarding
1122 TRIAL OF JESUS				
1124 TRIAL: BEFORE ANNAH AND CAIAPHAS INT. 26:5/-2/11 INT. 14:53-74 INT. 22:54-71 Jn. 16:13-21	.1 Trial: Taken first to Annas, why? Trial: Why were Jews apprehensive?	Trial: Taken first to Annas, why? Trial: Why were Jews apprehensive?		



TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
122b				
1. Trial: John gets Peter in to see trial	2	Friendship with people of influence, good?		Social activities: Friendship with people of influence
2. Trial: Jesus taken before Caiaphas	3			
3. Trial: Jews seek charge to persuade people and Romans	4			
4. Trial: Peter denies Jesus	5	Self-confidence: When is it harmful? Trial: Peter denies Jesus: Why did it happen?		Dependence: Continual dependence and self-distrust Devotional life, maintain Prayer: Pray without ceasing Witnessing: Let it be known clearly what we stand for
5. Trial: Abuse and false witnesses	6	Trial: Why were false witnesses necessary?		Integrity, no cause for true accusations?
6. Trial: Jesus had no answer for accusers	1	Trial: Why did Jesus not answer accusers?		Prudence: Know to be silent when speaking is useless
7. Trial: Explains his kingship to Pilate	2	Light: Does every human being have light? Responsibility and opportunity: Does every man have?		
8. Mission of Jesus, to bear witness to the truth	3	Mission of Jesus, nature of?		
9. Trial: Have come to bear witness to the truth				
10. Trial: Jesus' mission was to bear witness				

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
122e JUDAS DIES Mt. 27:3-10	Judas dies Trial: Death of Judas	Judas: Did he repent? Judas: What did he think Jesus would do? Repentance of Judas cf. Repentance of Peter Repentance, nature of true?		Repentance, manifest true
122d TRIAL: BEFORE HEROD Lk. 23:6-12	Trial before Herod: No answer to Herod	Light: When will no more light be given? Trial: Why did Jesus have no answer for Herod?		Prudent: Know to keep silent when speaking is useless
122e TRIAL: BEFORE PILATE AGAIN Mt. 27:15-26 Lk. 23:13-25 Jn. 18:30b-40	.1 Trial: Leaders choose Barabbas instead of Jesus of rejecting Lk. 23:13-25 Jn. 18:30b-40 .2 Trial: Dream of Pilate's wife responsibility, relationship? Light given commensurate with need	Light, extreme results of rejecting Light, extreme results of rejecting Trial: What persuaded Pilate?	Light, prize	Light: Obey, seek more
122f TRIAL CONCLUDED Mt. 27:27-31 Lk. 23:16-20 Jn. 19:1-16	.1 Trial: Jesus scourged, injured and brought back Trial: Pilate's purpose in scourging Jesus? Jn. 19:1-16 .2 Trial: Last warning to Pilate, Jesus is silent Lk. 23:16-20 Jn. 19:1-16 .3 Trial: If you release him, you are not Caesar's friend Trial: He have no king but Caesar Lk. 23:16-20 Jn. 19:1-16 .4 Trial: People said, "His blood be on us" Trial: Pilate washes his hands	Light rejected, will more be given? Light, extreme results of rejecting Trial: What persuaded Pilate?	Light, prize	Light, obey, seek more

TEACHING POINT	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
122f	.5 Trial: Women weep for Jesus		Salvation: To be lost is worse than physical death	
123	.1 Blame of Cyrene carries the cross	Compassion, place of in Christian character/ Providence, meaning of		Compassion for all needy; hard suffering Heart open, sensitive to leading of God's spirit
124. 2:12-41 Jn. 2:12-49	.2 Cross: Jesus refused to go	Cross: Jesus refused to go, why?		Temperance: keep mind clear to face temptation Temptations, keep mind clear to avoid
	.3 Cross, inscription written over	Witnessing, means God uses?		
	.4 Cross: The many fulfilled prophecies	Prophecy, purpose, how to understand?	Divinity: Believe that Jesus is the Son of God	
	.5 Cross: "Father forgive them"	Forgiveness, meaning and extent?		Forgive and pray for enemies
	.6 Cross: Thief is saved	Faith: Can it triumph over ANY circumstance?	Faith that is not subject to outward conditions	
	.7 Cross: Jesus remembers his mother		Honor due parents	Parents, respect and honor
	.8 Cross: "Why hast thou forsaken me?"	Cross: Nature and extremity of the struggle Cross: Nature of Father's abandonment/ Justification, relationship of the cross to/ Substitution on the cross, what did it involve?	Sacrifice of Jesus, astonishment at his love	
	.9 Cross: Lamentation of the disciples	Witnessing: Reported under difficult circumstances?	Witnessing: Do not be ashamed of Jesus	

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS, EVALUATION	RELIGIOUS ATTITUDES VALUES, PRINCIPLES, CONCEPTS	RELIGIOUS CONDUCT
123	.10 Cross: Extreme malevolence of Satan	Cross: Any malevolence of Satan? What was at stake?		
	.11 Cross: "It is finished"	Cross: "It is finished" What had Jesus accomplished?	Atonement, praise and worship God for	
		Cross: Nature and extent of the atonement?		
		Cross: Multitasking of Calvary to the atonement?		
124	.1 Burial: Joseph and Nicodemus come forward	Social class: Place of influential people in cause?		Social class: Witness to all classes
	123.1 Mt. 27:57-60			Witnessing: Identify with Christ in difficult moments
	123.2 Lk. 23:50-56			Witnessing: Witness to all classes
	123.3 Jn. 19:30-42			
	.2 Burial: Tomb was sealed and guarded	Burial, tomb sealed and guarded: Why?		
	.3 Burial: Jesus' Sabbath rest	Sabbath: Meaning of Jesus' rest in tomb on Sabbath?		Jabbath: Enter into his rest
125				
125.1	Resurrection	Justification, relationship to resurrection?		
	125.2 Mt. 20:1-7	Resurrection, role in plan of salvation?		
	125.3 Lk. 24:1-12	Salvation: Role of resurrection in plan of salvation?		
	.2 Resurrection: Two Marys visit the tomb	Belief and unbelief, nature and causes? Faith, nature of resurrection: Why was it accepted as astonishing and unpredicted?		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
1230 25:1-4 AND JOHN 11:17-18 AT THE Tomb Jn. 20:3-10	Resurrection: The folded linens	Order and neatness, teaching of folded linens?		Order and neatness, practice
1230 MATH 22:1-10 Jn. 20:11-16	.1 Resurrection: "I have not yet ascended to my father"	Resurrection: "I have not yet ascended," meaning? State of the dead: "I have not yet ascended"		
	.2 Christology: My father and your father, my God and your God	Christology: Why did Jesus call the father, "my God"?		
1250 LUCAS REPORTS 11:1-15	Resurrection: Priests mounting an altar for guards	Belief and unbelief: When will no evidence be admitted?		
120 LUCAS 24:13-35	.1 Emmaus: Christ not recognized at first	Emmaus: Why does Jesus not reveal all to us at times? Truth: Does the Lord sometimes hide part of it from us?	Truth: Trust him to reveal as we can bear it	
	.2 Emmaus: He taught them from the Scripture	Scripture, role of, in discovering truth? Truth: How it is revealed?	Scriptures, prize	Devotional life: Search the Scriptures, search
	.3 Emmaus: Christ vanished	Emmaus: Why did Christ vanish?	Spiritual over physical, visible experience, value	
121 APPEARS TO THE TAX Lk. 24:30-40 Jn. 20:19-29	.1 Appears to 10: "Do not be afraid"	Compassion for human weakness		
	.2 Appears to 10: Proves he is not a spirit Christology: Christ's nature after the resurrection?	Christology: Christ's nature after the resurrection?		

TEACHING POINTS	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORSHIP	RELIGIOUS CONDUCT
	.3 Appears to 10: Holy Spirit and forgiveness of sins Authority of church under guidance of Holy Spirit Church, authority, under guidance of Holy Spirit and Church, authority, under guidance of Holy Spirit Holy Spirit, relation to forgiveness of sins	Church, authority of related to Holy Spirit's guidance? Church, authority of related to Holy Spirit's guidance? Holy Spirit and Church, authority of related to church, relationship? Prophecy, purpose of?	Holy Spirit, prize, covet	Holy Spirit, seek
	.4 Appears to 10: Reminds he had foretold his suffering	Prophecy, purpose of?		
	.5 Appears to 10: "Then he opened minds to Scripture"	Belief and unbelief, nature and causes? Scriptures, role of, in understanding truth? Truth: Does the Lord ever hide part of it?		
120 APPEARS TO THE ELEVEN Jn. 20:20-29	.1 Thomas: Jesus told him, "Touch and feel"	Doubts, how Jesus dealt with?		Doubts: Seek more evidence if there are doubts
	.2 Appears to the 11: "Blessed who believe without seeing"	Belief and unbelief, nature and causes of Doubting is not a virtue		Believe, doubt not
121 BREAKFAST BY THE LAKE Jn. 21:1-23	.1 Breakfast by the lake: Miraculous catch repeated	Miraculous catch repeated, reason?		
	.2 Breakfast by the lake: Peter jumps in	Conversation and change, of personality? Personal change at conversation?		
	.3 Breakfast by the lake: Three questions for Peter: Love: Peter, do you love? Peter's three questions: Why three?	Love, role of, in Christian life? Peter's three questions: Why three?	Love to Christ Love, priority of	

Teaching Points	RELIGIOUS KNOWLEDGE	ANALYSIS, SYNTHESIS EVALUATION	RELIGIOUS ATTITUDES VALUING, PRIZING, WORKSHIP	RELIGIOUS CONDUCT
130 GREAT COMMISSION Mt. 28:16-20	<p>1. Breakfast by the lake: Peter's commission</p> <p>2. Great Commission: Go into all the world</p>	<p>1. Mission of Peter: What was it? Peter, the first pope? Peter: What was his work assignment after conversion?</p> <p>2. Authority of Christ and Great Commission, Great Commission, meaning? Witnessing and the authority of Christ, relationship? Witnessing: Assurance of results?</p> <p>3. Assurance of his presence Great Commission: Assurance of his presence</p>	<p>1. Patience under the training of Christ</p> <p>2. Assurance of Christ's presence, rejoice in presence of Christ, rejoice in</p>	<p>1. Social prejudice forbidden by the Great Commission</p> <p>2. Witness with confidence and boldness</p>
131 ASCENSION Lk. 24:50-53	<p>1. Ascension: Disciples return to Jerusalem with joy</p>	<p>1. Ascension: why disciples joyful when he had left them?</p> <p>2. Ascension, role in plan of salvation, role of ascension in?</p>	<p>1. Ascension, rejoice in</p>	
132 BELIEF OF JOHN'S GOSPEL Jn. 20:31; 21:24-25	<p>1. Belief: "That you may believe that Jesus is the Christ"</p>	<p>1. Belief and unbelief, nature and causes</p>		

## HOW TO USE THE SCRIPTURE INDEX

The Scripture passages analyzed in the "Chart of Instructional Objectives" are listed here in Biblical order, that is, from Matthew through John. With each passage is listed the corresponding teaching point number.

What is a "teaching point number"? Each of the passages analyzed in the Chart of Instructional Objectives is called a "teaching point." These points are numbered consecutively and the number appears in the first column on the left of the chart. For example, the "Annunciation," analyzed on the first page of the chart, is teaching point number three.

To find the analysis of a given passage in the chart, look up the Scripture reference in this index and turn to the analysis by looking for the teaching point number on the left column of the chart.



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32	Mk. 2:18-22
35	Mk. 2:23-38
36	Mk. 3: 1-6
37	Mk. 3: 7-12
38	Mk. 3:13-19a
45	Mk. 3:19b-35
46a	Mk. 4: 1-25
46c	Mk. 4:26-29
46d	Mk. 4:30,31
47	Mk. 4:35-41
48a	Mk. 5: 1-20
48b	Mk. 5:21-43
27	Mk. 6: 1-6a
51	Mk. 6:14-29
28	Mk. 6:16-20
52	Mk. 6:30-44
53	Mk. 6:45-46
50	Mk. 6:6b-13
55	Mk. 7: 1-23
56	Mk. 7:24-30
57	Mk. 7:31-37
58	Mk. 8: 1-10
59	Mk. 8:11-21
60	Mk. 8:22-26
61	Mk. 8:27-30
62	Mk. 8:31-33
63	Mk. 8:34-9:
63	Mk. 8:34-9:1
64	Mk. 9: 2-13
65	Mk. 9:14-29
66	Mk. 9:30-32

Teaching  
Point No.

68	Mk. 9:33-50
75	Mk. 10: 1
96	Mk. 10: 2-12
97	Mk. 10:13-16
98	Mk. 10:17-31
100	Mk. 10:32-34
101	Mk. 10:35-45
102	Mk. 10:46-52
107	Mk. 11: 1-11
108	Mk. 11:12-14,20-25
109	Mk. 11:15-19
110	Mk. 11:27-33
111b	Mk. 12: 1-12
112a	Mk. 12:13-17
112b	Mk. 12:18-27
112c	Mk. 12:28-27
112d	Mk. 12:35-37
113	Mk. 12:38-40
114	Mk. 12:41-44
116a	Mk. 13: 1-37
117	Mk. 14: 1,2,10,11
118	Mk. 14: 3-9
119a	Mk. 14:12-16
119c	Mk. 14:17-21
119d	Mk. 14:22-25
119f	Mk. 14:26-31
121	Mk. 14:32-52
122a	Mk. 14:53-72
122b	Mk. 15: 1-5
122e	Mk. 15: 6-15
122f	Mk. 15:16-20
123	Mk. 15:21-41
124	Mk. 15:42-47
125a	Mk. 16: 1-8

## LUKE

2	Lk. 1: 1-25
3	Lk. 1:26-38
4	Lk. 1:39-56
5	Lk. 1:57-80
6b	Lk. 2: 1-7
7	Lk. 2: 8-20
8	Lk. 2:21
9	Lk. 2:22-40
12	Lk. 2:41-50
13	Lk. 2:51,52
14	Lk. 3: 1-20
15	Lk. 3:21,22
1b	Lk. 3:23-38
16	Lk. 4: 1-13

## Scripture Index to the Chart (continued)

Teaching Point No.	Reference	Teaching Point No.	Reference
26	Lk. 4:14,15	85	Lk. 13:10-17
27	Lk. 4:16-30	46d	Lk. 13:18-21
29a	Lk. 4:31,32	86	Lk. 13:18-21
29b	Lk. 4:33-37	119c	Lk. 13:21-35
29c	Lk. 4:38-41	87	Lk. 13:22-30
29d	Lk. 4:42-44	88	Lk. 13:31-35
28	Lk. 5: 1-11	89	Lk. 14: 1-24
29e	Lk. 5:12-16	90	Lk. 14:25-35
30	Lk. 5:17-26	91	Lk. 15: 1-16:31
31	Lk. 5:27-32	92	Lk. 17: 1-10
32	Lk. 5:33-39	93	Lk. 17:11-19
35	Lk. 6: 1-5	94	Lk. 17:20-37
36	Lk. 6: 6-11	95a	Lk. 18: 1-8
38	Lk. 6:12-19	95b	Lk. 18: 9-14
39a	Lk. 6:20-26	97	Lk. 18:15-17
39c	Lk. 6:27-36	98	Lk. 18:18-30
39f	Lk. 6:37-42	100	Lk. 18:31-34
39g	Lk. 6:43-49	102	Lk. 18:35-43
40	Lk. 7: 1-10	103	Lk. 19: 1-10
41	Lk. 7:11-17	104	Lk. 19:11-28
42a	Lk. 7:18-30	107	Lk. 19:29-44
42b	Lk. 7:31-35	109	Lk. 19:45-48
43	Lk. 7:36-50	110	Lk. 20: 1-8
44	Lk. 8: 1-3	111b	Lk. 20: 9-19
46a	Lk. 8: 4-18	112a	Lk. 20:20-25
45	Lk. 8:19-21	112b	Lk. 20:27-38
47	Lk. 8:22-25	112c	Lk. 20:39,40
48a	Lk. 8:26-3	112d	Lk. 20:41-44
48b	Lk. 8:40-56	113	Lk. 20:45-47
50	Lk. 9: 1-6	114	Lk. 21: 1-4
51	Lk. 9: 7-9	116a	Lk. 21: 4-38
52	Lk. 9:10-17	117	Lk. 22: 1-6
61	Lk. 9:18-20	119a	Lk. 22: 7-13
62	Lk. 9:21,22	119d	Lk. 22:14-23
63	Lk. 9:23-27	119e	Lk. 22:24-30
64	Lk. 9:28-36	121	Lk. 22:39-53
65	Lk. 9:37-43a	122a	Lk. 22:54-71
66	Lk. 9:43b-4	122b	Lk. 23: 1-5
68	Lk. 9:46-50	122d	Lk. 23: 6-12
75	Lk. 9:51-56	122e	Lk. 23:13-25
76	Lk. 9:57-62	123	Lk. 23:26-49
77	Lk. 10: 1-24	124	Lk. 23:50-56
78	Lk. 10:25-37	125a	Lk. 24: 1-12
79	Lk. 10:38-42	126	Lk. 24:13-35
80	Lk. 11: 1-13	127	Lk. 24:36-49
81	Lk. 11:14-36	131	Lk. 24:50-53
82	Lk. 11:37-5		
83	Lk. 12: 1-59		
84	Lk. 13: 1-9		
			JOHN
		1a	Jn. 1: 1-18
		14	Jn. 1:19-34

## Scripture Index to the Chart (concluded)

Teaching Point No.	Reference	Teaching Point No.	Reference
17	Jn. 1:19-34		
18	Jn. 1:35-51		
19	Jn. 2: 1-12		
20	Jn. 2:13-25		
21	Jn. 3: 1-21		
22	Jn. 3:22-36		
23	Jn. 4: 1-12		
25	Jn. 4:43-54		
33	Jn. 5: 1-18		
34	Jn. 5:19-47		
52	Jn. 6: 1-14		
53	Jn. 6:15-24		
54	Jn. 6:25-71		
70	Jn. 7: 1-52		
71	Jn. 8:12-59		
72	Jn. 9: 1-41		
73	Jn. 10: 1-21		
74	Jn. 10:22-42		
74	Jn. 10:22-42		
105	Jn. 11: 1-44		
106	Jn. 11:45-57		
118	Jn. 12: 1-11		
107	Jn. 12:12-19		
115	Jn. 12:20-5-		
119b	Jn. 13: 1-20		
119f	Jn. 13:46-38		
120a	Jn. 14: 1-15		
120b	Jn. 14:16-31		
120c	Jn. 15: 1-17		
120d	Jn. 15:18-16:4a		
120e	Jn. 16:4b-33		
120f	Jn. 17: 1-26		
121	Jn. 18: 1-12		
122a	Jn. 18:13-27		
122b	Jn. 18:28-38a		
122e	Jn. 18:38b-40		
122f	Jn. 19: 1-16		
123	Jn. 19:17-37		
124	Jn. 19:38-42		
125a	Jn. 20: 1,2		
125b	Jn. 20: 3-10		
125c	Jn. 20:11-18		
127	Jn. 20:19-25		
128	Jn. 20:26-29		
132	Jn. 20:30,31; 21:24,25		
129	Jn. 21: 1-23		

## HOW TO USE THE TOPICAL INDEX

The Topical Index to the Chart of Instructional Objectives is designed to simplify the task of locating those instructional objectives that refer to the same or to closely related topics.

The following suggested procedure illustrates how the Index can be useful in locating items under a given topic. Suppose, for example, that the lesson plan calls for studying Christ's teaching on the Holy Spirit given in the setting of the Last Supper. The professor may have studied the suggestions given in connection with the pertinent passages in the Chart of Instructional Objectives, but he wonders what other items may refer to this same general topic in the Gospel account. To find items listed under the subject "Holy Spirit," one would look in the list of topics given on pages 187-188 to discover that "Holy Spirit" has been assigned topic number 44. By referring to this number (found with each of the subject titles in the Index) it is possible to locate quickly the desired category in the Index.

Suppose that the professor has looked at the various items that appear under the general heading, "Holy Spirit," and wants to look up the item, "Spirit and water in the baptism of Jesus," for further study. Immediately to the left of each item there appears the number of the teaching point under which that item may be found in the "Chart of Instructional Objectives." In the case of the item given in this example, the teaching point is number 15.3.

Each passage studied in the Chart of Instructional Objectives is called a teaching point. These "points" are numbered consecutively and the number of each one appears beside its title at the left of the Chart. The number ".3" indicates a subdivision of the teaching point under which the specific item is found. A two-letter classification key (RK, CT, RA, and RC) is also given with each item in the Index. This indicates under which column the item is classified in the Chart of Instructional Objectives, according to the following key:

RK = Religious knowledge

CT = Analysis, synthesis, and evaluation

RA = Religious attitudes

RC = Religious conduct and morality

TOPICAL CLASSIFICATION OF EDUCATIONAL OBJECTIVES  
BASED ON THE LIFE OF CHRIST

<u>Topics</u>	<u>Numbers</u>
<b>BIOGRAPHY OF JESUS</b>	
Events .....	2.0
Parables .....	3.0
Significant sayings .....	4.0
<b>CHRISTOLOGY</b>	
Glorification .....	8.0
of the Son by the Father .....	9.0
of the Father by the Son .....	10.0
Mission of Christ .....	11.0
atonement .....	12.0
Jesus as an example .....	13.0
sacrifice and substitute .....	14.0
witness to the truth about God .....	15.0
Nature of Christ .....	16.0
divinity .....	17.0
humanity .....	18.0
incarnation & virgin birth .....	18.5
nature during life on earth .....	19.0
nature after the resurrection .....	20.0
nature now .....	21.0
sinless nature .....	22.0
Relationship of Christ to	
the Father, general .....	24.0
dependence .....	25.0
submission .....	26.0
Characteristics of Christ	
eternity .....	29.0
love and self sacrifice .....	29.5
omnipotence .....	30.0
omnipresence .....	31.0
omniscience .....	32.0
<b>DOCTRINES, GENERAL</b>	
Angels .....	35.0
Church	
discipline .....	37.0
mission .....	38.0
nature .....	39.0
Death, condition of man in .....	40.0
Demons .....	40.5
Dispensations, new and old .....	41.0
Evil, source and origin .....	42.0
Footwashing .....	42.5
Future rewards .....	43.0

Holy Spirit .....	44.0
Inspiration .....	44.5
Miracles .....	45.0
Sabbath .....	46.0
Second coming and final events .....	47.0
Truth, importance and how to know it .....	48.0
 DOCTRINES OF SALVATION	
Assurance .....	51.0
Atonement .....	52.0
Baptism .....	52.5
Confession .....	53.0
Conversion .....	53.5
Cooperation, divine-human .....	54.0
Cross, role of in salvation .....	55.0
Decision for eternal life .....	55.5
Election, freedom, & the will .....	56.0
Faith, belief, doubts .....	57.0
Feelings, their place .....	58.0
Forgiveness of man by God .....	59.0
Gospel	
invitation .....	62.0
nature of .....	63.0
Grace .....	64.0
Justification .....	64.5
Judgment .....	65.0
Righteousness by faith .....	65.1
Law .....	65.4
Kingdom of God/Kingdom of heaven .....	66.0
Morality, ethics, good works .....	67.0
Prophecies, their place & interpret .....	67.5
Relationship of believer to Christ .....	68.0
Relationship of believer to Father .....	68.1
Repentance .....	69.0
Resurrection and ascension .....	69.5
Rewards .....	70.0
Sin, guilt, and responsibility .....	71.0
Substitution .....	72.0
 CHRISTIAN LIVING, PRACTICAL ASPECTS	
Benevolence, attitude and activities .....	75.0
Character development, general .....	76.0
ambition .....	76.5
boldness .....	77.0
compassion .....	78.0
confidence, trust in God .....	79.0
humility and pride .....	79.5
discretion .....	80.0
love .....	81.0
meekness .....	81.5
order and neatness .....	81.7
peace .....	81.3



prudence .....	82.0
simplicity .....	83.0
Civil government and the Christian .....	84.0
Death, attitude toward .....	85.0
Devotional life, general .....	86.0
prayer .....	87.0
Scripture .....	88.0
worship, reverence, gratitude .....	90.0
Esthetics .....	91.0
Family life, general .....	92.0
children and parenting .....	93.0
divorce .....	94.0
Greatness, true .....	95.0
Guidance, divine .....	96.0
Health, general .....	97.0
alcohol .....	98.0
appetite .....	99.0
cooperation with divine power .....	100.0
rest .....	102.0
Human relations, general .....	103.0
compassion .....	104.0
forgiveness (of fellow men) .....	105.0
social prejudices .....	106.0
Independent thinking .....	107.0
Influence .....	107.5
Judging, appearances .....	108.0
Material goods, materialism .....	108.5
Witnessing, general .....	109.0
call to witness .....	110.0
importance .....	111.0
methods .....	112.0
motivation .....	113.0
persecution .....	114.0
rewards .....	115.0
training for .....	116.0
Nature study and appreciation .....	116.5
Providence .....	117.0
Protection by God .....	118.0
Self, dealing with .....	119.0
Self-sacrifice and abnegation .....	120.0
Stewardship .....	121.0
Social life .....	122.0
Temptations .....	123.0
Tragedy and trials .....	123.0
Values, general .....	125.0
reversal .....	126.0
priorities .....	127.0

Topical  
No. Teaching  
( 2.0 ) Point No.

- 101.1 RK AMBITION: JAMES AND JOHN ASKED FOR FIRST PLACE
- 27 .3 RK ANGELS, MINISTRY OF, PROTECTED JESUS FROM MOB AT NAZARETH
- 3 .2 RK ANNUNCIATION, MARY'S REACTION TO: ASTONISHMENT, SUBMISSION
- 113 .1 RK APPEARANCES, MAIN CONCERN OF RELIGIOUS LEADERS
- 128 .2 RK APPEARS TO THE 11: "BLESSED WHO BELIEVE WITHOUT SEEING"
- 127 .1 RK APPEARS TO 10: "DO NOT BE AFRAID"
- 127 .5 RK APPEARS TO 10: "THEN HE OPENED MINDS TO SCRIPTURE"
- 127 .3 RK APPEARS TO 10: HOLY SPIRIT AND FORGIVENESS OF SIN
- 127 .2 RK APPEARS TO 10: PROVES HE IS NOT A SPIRIT
- 127 .4 RK APPEARS TO 10: REMINDS HE HAD FORETOLD HIS SUFFERING
- 16 .3 RK APPETITE, THE FIRST TEMPTATION
- 131 RK ASCENSION: DISCIPLES RETURN TO JERUSALEM WITH JOY
- 3 ANNUNCIATION
- 128 APPEARS TO THE ELEVEN
- 127 APPEARS TO THE TEN
- 131 ASCENSION
- 13 AT HOME IN NAZARETH
- 70 AT THE FEAST OF TABERNACLES
- 110 AUTHORITY OF JOHN THE BAPTIST
- 15 .2 RK BAPTISM OF JESUS BY JOHN THE BAPTIST
- 102 .2 RK BARTIMEUS: "JESUS, SON OF DAVID"
- 5 .1 RK BENEDICTUS
- 5 .2 RK BENEDICTUS
- 33 .3 RK BETHESDA: "RISE, TAKE UP YOUR PALLET"
- 33 .4 RK BETHESDA: "SIN NO MORE"
- 68.2 RK BIRTH OF JESUS, POVERTY AND OBSCURITY OF
- 72 .2 RK BLIND MAN: "GO WASH IN SILOAM"
- 60 RK BLIND MAN: "I SEE MEN AS TREES WALKING"
- 72 .1 RK BLIND MAN: WHO SINNED THAT THIS MAN WAS BORN BLIND?
- 48C.2 RK BLIND MEN TOLD: "TELL NO ONE"
- 48C.1 RK BLIND MEN, JESUS ASKED, "DO YOU BELIEVE I CAN DO THIS?"
- 12 .1 RK BOY JESUS LOST THREE DAYS BY PARENTS
- 129 .1 RK BREAKFAST BY THE LAKE: MIRACULOUS CATCH REPEATED
- 129 .2 RK BREAKFAST BY THE LAKE: PETER JUMPS IN
- 129 .4 RK BREAKFAST BY THE LAKE: PETER'S COMMISSION
- 129 .3 RK BREAKFAST BY THE LAKE: THREE QUESTIONS FOR PETER
- 45 .3 RK BROTHERS OF JESUS AND MARY TRY TO INFLUENCE HIS WORK
- 124 .2 RK BURIAL: TOMB WAS SEALED AND GUARDED
- 89 BANQUET AT A PHARISEE'S HOUSE
- 15 BAPTISM OF JESUS
- 97 BLESSING THE CHILDREN
- 102 BLIND BARTIMEUS
- 60 BLIND MAN HEALED
- 72 BLIND MAN HEALED, RELIGIOUS LEADERS DEBATE
- 12 BOY JESUS IN THE TEMPLE
- 129 BREAKFAST BY THE LAKE
- 124 BURIAL OF JESUS
- 69.1 RK CAESAR AUGUSTUS' DECREE
- 29 .3 RK CALL BY THE SEA
- 31 .2 RK CALL, MATTHEW'S RESPONSE
- 29D.2 RK CAPERNAUM, JESUS LEAVES WHEN PEOPLE ARE SEEKING HIM
- 84 .1 RK CATASTROPHES: TWO EXAMPLES OF DISASTERS TO INDIVIDUALS
- 40 RK CENTURION: "I AM NOT WORTHY; ONLY SPEAK THE WORD"
- 61 .1 RK CESAREA PHILIPPI, SETTING FOR JESUS' QUESTION
- 64.1 RK CHARACTER OF JOSEPH
- 3 .3 RK CHARACTER OF MARY
- 38 .2 RK CHARACTERISTICS OF THE TWELVE
- 13 .2 RK CHILDHOOD OF JESUS: HARMONIOUS DEVELOPMENT
- 13 .1 RK CHILDHOOD OF JESUS: SUBMISSION TO PARENTS
- 109 .2 RK CHILDREN PRAISE GOD IN THE TEMPLE
- 109 .1 RK CLEANSING OF THE TEMPLE
- 67 .2 RK COIN IN FISH'S MOUTH
- 52 .1 RK COME APART AND REST
- 50 .2 RK COMMISSION OF DISCIPLES
- 50 .1 RK COMPASSION OF JESUS FOR THE PEOPLE
- 52 .3 RK COMPASSION OF JESUS ON MULTITUDE

## Topical

No. Teaching  
( 2.0 ) Point No.

428 RK CONDEMNATION ON "THIS GENERATION" AND THREE CITIES  
123 .3 RK CROSS. INSCRIPTION WRITTEN OVER  
123 .5 RK CROSS: "FATHER FORGIVE THEM"  
123 .1 RK CROSS: "IT IS FINISHED"  
123 .8 RK CROSS: "WHY HAST THOU FORSAKEN ME?"  
123 .8 RK CROSS: COWARDICE OF THE BELIEVERS  
123 .10 RK CROSS: EXTREME MALEVOLENCE OF SATAN  
123 .2 RK CROSS: JESUS REFUSED WINE  
123 .7 RK CROSS: JESUS REMEMBERS HIS MOTHER  
123 .4 RK CROSS: THE MANY FULFILLED PROPHECIES  
123 .6 RK CROSS: THIEF IS SAVED  
40 CENTURION'S SERVANT  
8 CIRCUMCISION & NAMING  
428 CONDEMNATIONS  
61 CONFESSION. JESUS IS THE MESSIAH  
45 CONTROVERSY WITH OCUBTERS  
1208 COUNSELOR WILL COME  
90 COUNTING THE COST  
54 CRISIS IN GALILEE; JESUS, THE BREAD OF LIFE  
57 .2 RK DEAF MUTE. JESUS SIGNED WHEN HEALING  
66 .2 RK DEATH OF JESUS FORETOLD, BUT DISCIPLES DO NOT UNDERSTAND  
106 RK DEATH PLOT AGAINST JESUS  
57 .1 RK DECAPOLIS. JESUS' MINISTRY IN  
45 .1 RK DEMONS. SCRIBES SAY JESUS IS DEMON POSSESSED. HE WITHSTANDS  
13 .2 RK DEVELOPMENT. HARMONIOUS, OF CHILDS JESUS  
14 .1 RK DISCIPLES. FIRST FIVE ARE CALLED  
48C.3 RK DUMB DEMONIAK SPEAKS; PHARISEES DOUBT  
1120 DAVID'S SON  
57 DEAF MUTE HEALED  
62 DEATH FORETOLD  
66 DEATH FORETOLD AGAIN  
51 DEATH OF JOHN THE BAPTIST  
19 DISCIPLES. FIRST FIVE ARE CALLED  
910 DISHONEST STEWARD  
68 DISPUTE ABOUT RANK  
28 DRAUGHT OF FISHES. DISCIPLES CALLED  
126 .1 RK ENNAUS: CHRIST NOT RECOGNIZED AT FIRST  
126 .3 RK ENNAUS: CHRIST VANISHED  
126 .2 RK ENNAUS: HE TAUGHT THEM FROM THE SCRIPTURE  
107 .2 RK ENTRY AMID HOSANNAS  
126 ENNAUS  
125A EMPTY TOMB  
65 EPILEPTIC BOY IS HEALED  
30 .1 RK FAITH OF THE PARALYTIC  
29E.1 RK FAITH SHOWN BY LEPER: "IF YOU WILL."  
10 .4 RK FAITH: OUTSTANDING FAITH OF WISEMEN  
70 .1 RK FEAST OF TABERNACLES. JESUS WENT PRIVATELY  
52 .6 RK FEEDING THE 5,000: "HOW MUCH FOOD DO YOU HAVE?"  
28 .2 RK FISHES. MIRACULOUS DRAUGHT OF  
119B.3 RK FOOTWASHING. PETER REJECTS. THEN ACCEPTS  
66 .1 RK FORETELLS DEATH AGAIN  
58 RK FOUR THOUSAND FED. THOUGH DISCIPLES DOUBT AGAIN  
120 FAREWELL DISCOURSE AND PRAYER  
74 FEAST OF DEDICATION  
52 FEEDING OF FIVE THOUSAND  
58 FEEDING OF FOUR THOUSAND  
91 FIVE PARABLES ABOUT SALVATION  
11 FLIGHT TO EGYPT  
119B FOOTWASHING  
119F FOREWARNING OF PETER AND OTHER DISCIPLES  
48A.4 RK GADARA: JESUS GOES. BUT LEAVES A WITNESS BEHIND  
48A.3 RK GADARA: PEOPLE ASK JESUS TO LEAVE. HE COMPLIES  
48D.1 RK GARMENT. WOMAN TOUCHED AND WAS HEALED  
18 RK GENEALOGIES. COMPARE WITH EACH OTHER AND WITH OT  
10 .1 RK GENTILES SEEK CHRIST (WISEMEN)  
121 .1 RK GETSEMANE: LEFT THE EIGHT ALONE; THREE NEARBY

## Topical

No. Teaching  
( 2.0 ) Point No.

121 .6 RK GETHSEMANE: PETER'S INTERVENTION  
121 .4 RK GETHSEMANE: THREE TIMES COMES TO DISCIPLES  
121 .4 RK GETHSEMANE: THREE TIMES FINDS DISCIPLES SLEEPING  
52 .4 RK GIVE THEM FOOD  
61 .2 RK GREAT QUESTION: "WHO DO MEN SAY I AM?"  
61 .3 RK GREAT QUESTION: "WHO DO YOU SAY THAT I AM?"  
54 .7 RK GREAT QUESTION: "WILL YOU ALSO GO AWAY?"  
115 .4 RK GREEKS HEAR A VOICE FROM HEAVEN  
18 GENEALOGIES  
48A GERASENE DEMONIACS  
121 GETHSEMANE  
123 GOLGOTHA  
35 GRAIN HARVEST ON THE SABBATH  
130 GREAT COMMISSION  
115 GREEKS SEEK JESUS  
1250 GUARD REPORTS  
85 .1 RK HEALING OF A STOOPED WOMAN  
50 .5 RK HEALING. MINISTRY OF  
11 .1 RK HEROD THE GREAT. CHARACTER OF  
88 .1 RK HEROD--GO TELL THAT FOX . . .  
51 .2 RK HEROD'S RASH VOW BEFORE HIS FRIENDS  
79 HOME OF MARY AND MARTHA  
69 HOW TO DEAL WITH AN OFFENDING BROTHER  
6A.3 RK INCARNATION  
48B.4 RK JAIROS' DAUGHTER RAISED: "TELL NO ONE"  
48B.3 RK JAIROS' DAUGHTER: "SHE IS SLEEPING"  
101 .1 RK JAMES AND JOHN: "CAN WE BE FIRST IN THE KINGDOM?"  
101 .2 RK JAMES AND JOHN: "WE ARE ABLE TO DRINK THE CUP"  
9 .2 RK JESUS "UNDER THE LAW"  
44 RK JESUS MAKES PREACHING TOUR WITH 12 AND MINISTERING WOMEN  
53 .1 RK JESUS REFUSED CROWN: COMMANDED DISCIPLES TO LEAVE  
42A.2 RK JOHN THE BAPTIST PRAISED BY JESUS  
15 .1 RK JOHN THE BAPTIST RESISTS BAPTIZING JESUS  
4 RK JOHN THE BAPTIST. CHILDHOOD HOME IN "HILL COUNTRY"  
51 .3 RK JOHN THE BAPTIST. DEATH  
14 .3 RK JOHN THE BAPTIST. IMPRISONMENT  
2 RK JOHN THE BAPTIST. MISSION  
14 .1 RK JOHN THE BAPTIST. MISSION. PREPARATION FOR MESSIAH  
110 RK JOHN THE BAPTIST: BY WHAT AUTHORITY DID HE BAPTIZE?  
22 RK JOHN THE BAPTIST'S ATTITUDE TOWARD JESUS  
51 .1 RK JOHN THE BAPTIST'S FEARLESS WITNESS BEFORE HEROD  
42A.1 RK JOHN THE BAPTIST'S QUESTION  
6A.1 RK JOSEPH. CHARACTER OF  
122C RK JUDAS DIES  
119C.1 RK JUDAS IDENTIFIED AS THE BETRAYED  
117 .2 RK JUDAS MAKES A DEAL WITH THE RELIGIOUS LEADERS  
117 .2 CT JUDAS: WHAT DID HE HAVE IN MIND? HIS PURPOSE?  
122C CT JUDAS: WHAT DID HE THINK JESUS WOULD DO?  
48B JAIROS' DAUGHTER & WOMAN WITH HEMORRAGE  
101 JAMES AND JOHN'S REQUEST  
26 JESUS ANNOUNCES THE COMING KINGDOM  
6B JESUS BIRTH IN BETHLEHEM  
47 JESUS CALMS THE STORM  
76 JESUS CLAIMS FIRST PLACE. THREE EXAMPLES  
48 JESUS HEALS AND HELPS MANY  
120C JESUS IS THE VINE  
53 JESUS REFUSES A CROWN. WALKS ON THE SEA  
120A JESUS TALKS ABOUT HIS MISSION  
1A JESUS. THE WORD  
34 JESUS' RELATIONSHIP TO THE FATHER  
17 JOHN THE BAPTIST ANNOUNCES JESUS  
42A JOHN THE BAPTIST ASKS A QUESTION  
22 JOHN THE BAPTIST EXALTS JESUS  
5 JOHN THE BAPTIST. BIRTH OF  
2 JOHN THE BAPTIST'S BIRTH ANNOUNCED  
14 JOHN THE BAPTIST'S WORK AND IMPRISONMENT

Topical No. ( 2.0 )	Teaching Point No.	
	6A	JOSEPH LEARNS OF INCARNATION
117		JUDAS CONSPIRES
122C		JUDAS DIES
119C		JUDAS GOES OUT
116C		JUDGMENT IN PARABLE
17	RK	LAMB OF GOD
91E.1	RK	LAZARUS AT THE RICH MAN'S GATE
105 .1	RK	LAZARUS RAISED: JESUS DID NOT COME AT ONCE
105 .2	RK	LAZARUS SLEEPS
105 .4	RK	LAZARUS WILL RISE: DO YOU BELIEVE THIS?
105 .6	RK	LAZARUS: "JESUS WEPT"
105 .5	RK	LAZARUS: JESUS SAID, "I AM THE RESURRECTION"
105 .3	RK	LAZARUS: MARY SAID, "GOD WILL GIVE WHATEVER YOU ASK"
29E.2	RK	LEPER HEALED: "I WILL, BE CLEAN"
29E.1	RK	LEPER'S FAITH: "IF YOU WILL."
14 .2	RK	LIFESTYLE, VALUES, ATTITUDES OF JOHN THE BAPTIST
129 .3	RK	LOVE: PETER, DO YOU LOVE ME?
120C.6	RK	LOVE: THE COMMAND TO LOVE
120C.3	RK	LOVE: THE GREATEST LOVE
119		LAST SUPPER
39C		LAW AND PROPHETS
105		LAZARUS IS RAISED
59		LEADERS ASK FOR A SIGN
29E		LEPER CLEANSED
114	RK	MARY ANNOINTS JESUS' FEET WITH PURE NARD, VERY COSTLY
43 .1	RK	MARY ANNOINTS, SIMON DOUBTS
19 .2	RK	MARY'S ATTITUDE AT CANA
3 .3	RK	MARY'S CHARACTER
31 .1	RK	MATTHEW CALLED
31 .3	RK	MATTHEW'S FEAST, JESUS IS CRITICIZED
28 .2	RK	MIRACLE, DRAUGHT OF FISHES WHEN DISCIPLES WERE CALLED
21 .4	RK	MISSION OF JESUS DESCRIBED
27 .2	RK	MISSION OF JESUS, EXPLAINED BY HIM IN SYNAGOGUE AT NAZARET
2	RK	MISSION OF JOHN THE BAPTIST
14 .1	RK	MISSION: MESSAGE OF JOHN THE BAPTIST
110B		MAIDENS AND TALENTS
36		MAN WITH WITHERED HAND HEALED ON SABBATH
112B		MARRIAGE IN THE RESURRECTION
118		MARY ANNOINTS JESUS' FEET
43		MARY ANNOINTS JESUS' FEET AT SIMON'S HOUSE
4		MARY VISITS ELIZABETH
39E		MATERIAL GOODS AND THE CHRISTIAN
31		MATTHEW IS CALLED
39B		MISSION OF DISCIPLES IN WORLD
41	RK	MARY, JESUS' COMPASSION ON THE WIDOW
21 .1	RK	NICODEMUS THINKS TO JUDGE JESUS
25	RK	NOBLEMAN THOUGHT TO JUDGE CHRIST
21		NICODEMUS' INTERVIEW WITH JESUS
25		NOBLEMAN'S SON HEALED
38		ORDINATION OF THE TWELVE
30 .4	RK	PARALYTIC HEALED
98 .6	RK	PETER ASKS: "WE HAVE LEFT ALL; WHAT SHALL WE HAVE?"
119F.1	RK	PETER FOREWARNED: "YOU WILL DENY ME THREE TIMES"
129 .3	RK	PETER GETS THREE QUESTIONS
53 .4	RK	PETER NEARLY SINKS
119B.3	RK	PETER REJECTS, THEN ACCEPTS, FOOTWASHING
62 .2	RK	PETER TOLD: "GET THEE BEHIND ME, SATAN."
129 .4	RK	PETER'S COMMISSION
67 .1	RK	PETER'S HASTY ANSWER TO THE TAX COLLECTOR
121 .6	RK	PETER'S INTERVENTION IN GETHSEMANE
29C.1	RK	PETER'S MOTHER-IN-LAW HEALED
129 .3	CT	PETER'S THREE QUESTIONS: WHY THREE?
115 .1	RK	PHILIP HESITATES, BUT ANDREW CALLS JESUS
68.2	RK	POVERTY AND OBSCURITY OF JESUS' BIRTH
9 .1	RK	POVERTY OF JESUS' FAMILY
6A.2	RK	PROPHECY OF JESUS BIRTH CITED TO JOSEPH

## Topical

No. Teaching  
( 2.0 ) Point No.

70 PARALYTIC LET DOWN THROUGH THE ROOF  
120F PASTORAL PRAYER  
1124 PAYING TAXES TO CAESAR  
1200 PERSECUTION FORETOLD  
1258 PETER AND JOHN AT THE TOMB  
29C PETER'S MOTHER-IN-LAW  
106 PLOT OF THE RELIGIOUS LEADERS  
33 POOL OF BETHESDA  
44 PREACHING TOUR  
119A PREPARATION FOR THE SUPPER  
9 PRESENTATION  
39F PRINCIPLE OF SIMILAR RETURNS  
39G PROOF OF DISCIPLESHIP  
116A PROPHECIES OF THE END TIME  
132 PURPOSE OF JOHN'S GOSPEL  
125A.1 RK RESURRECTION  
1250 RK RESURRECTION: PRIESTS CONTRIVE AN ALIBI FOR GUARDS  
1258 RK RESURRECTION: THE FOLDED LINENS  
125A.2 RK RESURRECTION: TWO MARYS VISIT THE TOMB  
98 .4 RK RICH YOUNG RULER: JESUS SAID "GIVE ALL TO POOR"  
98 .2 RK RICH YOUNG RULER: "KEEP THE COMMANDMENTS"  
12 .2 RK RULERS TALK WITH BOY JESUS IN TEMPLE  
27 REJECTION AT NAZARETH  
88 REPLY TO HEROD: LAMENT OVER JERUSALEM  
125 RESURRECTION  
98 RICH YOUNG RULER  
70 .4 RK SABBATH CIRCUMCISION CONSIDERED ALL RIGHT BY YOU  
89 .1 RK SABBATH HEALING  
85 .1 RK SABBATH HEALING OF A STOOPEL WOMAN  
27 .1 RK SABBATH WORSHIP, "HIS CUSTOM"  
75 RK SAMARITAN VILLAGE REFUSED US FOOD, SHALL WE BURN IT?  
23 .2 RK SAMARITAN WOMAN, JESUS' CONVERSATION WITH  
59 .1 RK SIGN, LEADERS ASK FOR  
20 .3 RK SIGN, RAISE TEMPLE IN THREE DAYS  
59 .2 RK SIGN, JESUS SIGNED WHEN RULERS ASKED FOR  
20 .2 RK SIGN, JEWS ASK FOR  
9 .3 RK SIMON AND ANNA RECOGNIZE  
43 .1 RK SIMON DUBTS JESUS WHEN MARY ANOINTS JESUS' FEET  
123 .1 RK SIMON OF CYRENE CARRIES THE CROSS  
85 .1 RK STOOPEL WOMAN HEALED  
53 .3 RK STORM TERRIFIES DISCIPLES ON LAKE  
47 .1 RK STORM: JESUS SLEPT IN THE BOAT  
13 .1 RK SUBMISSION OF JESUS TO PARENTS IN CHILDHOOD  
62 .1 RK SUFFERING OF CHRIST, HE BEGINS TO FORETELL  
33 .1 RK SUPERSTITION REGARDING THE POOL OF BETHESDA  
56 .1 RK SYROPHOENICAN WOMAN, JESUS' TREATMENT OF  
56 .2 RK SYROPHOENICAN WOMAN: "EVEN DOGS GET CRUMBS"  
85 SABBATH HEALING  
75 SAMARITAN VILLAGE REFUSES TO SELL FOOD  
39 SERMON ON THE MOUNT  
77 SEVENTY INSTRUCTED  
1190 SUPPER WITH CHRIST  
56 SYROPHOENICAN WOMAN  
12 .2 RK TEACHERS TALK WITH BOY JESUS IN TEMPLE  
20 .1 RK TEMPLE CLEANSED  
16 .3 RK TEMPTATION, FIRST, APPETITE  
16 .4 RK TEMPTATION, SECOND--PRESUMPTION  
16 .5 RK TEMPTATION, THIRD--MATERIALISM  
128 .1 RK THOMAS: JESUS TOLD HIM, "TOUCH AND FEEL"  
1220 RK TRIAL BEFORE HEROD: NO ANSWER TO HEROD  
122A.6 RK TRIAL: ABUSE AND FALSE WITNESSES  
122C RK TRIAL: DEATH OF JUOAS  
122C.2 RK TRIAL: DREAM OF PILATE'S WIFE  
122B.2 RK TRIAL: EXPLAINS HIS KINGSHIP TO PILATE  
122B.3 RK TRIAL: I HAVE COME TO BEAR WITNESS TO THE TRUTH  
122F.3 RK TRIAL: IF YOU RELEASE HIM, YOU ARE NOT CAESAR'S FRIEND

## Topical

No.	Teaching
( 2.0 )	Point No.
1220.1	AK TRIAL: JESUS HAD NO ANSWER FOR ACCUSERS
122F.1	AK TRIAL: JESUS SCOURGED, WHIPPED AND BROUGHT BACK
122A.3	AK TRIAL: JESUS TAKEN BEFORE CAIPHAS
122A.4	AK TRIAL: JEWS SEEK CHARGE TO PERSUADE PEOPLE AND ROMANS
122A.2	AK TRIAL: JOHN GETS PETER IN TO SEE TRIAL
122F.2	AK TRIAL: LAST WARNING TO PILATE, JESUS IS SILENT
122E.1	AK TRIAL: LEADERS CHOOSE BARABBAS INSTEAD OF JESUS
122F.4	AK TRIAL: PEOPLE SAID, "HIS BLOOD BE ON US"
122A.5	AK TRIAL: PETER DENIES JESUS
122F.4	AK TRIAL: PILATE WASHES HIS HANDS
122F.1	AK TRIAL: PILATE'S PURPOSE IN SCOURGING JESUS?
122A.1	AK TRIAL: TAKEN FIRST TO ANNAS
122A.1	CT TRIAL: TAKEN FIRST TO ANNAS, WHY?
122F.3	AK TRIAL: WE HAVE NO KING BUT CAESAR
122F.5	AK TRIAL: WOMEN WEEP FOR JESUS
107 .1	AK TRIUMPHAL ENTRY: HOW THEY GOT THE COLT FOR JESUS TO RIDE
52 .9	AK TWELVE BASKETS OF FOOD GATHERED AFTER 5000 FED
104	TALENTS
67	TAX COIN IN A FISH'S MOUTH
37	TEACHING BY THE SEA
29A	TEACHING WITH AUTHORITY
20	TEMPLE CLEANSED
109	TEMPLE IS CLEANSED
16	TEMPTATION
92	TEMPTATION, FORGIVENESS, FAITH & SERVICE
93	TEN LEPROSERS
71	THREE DEBATES WITH THE RELIGIOUS LEADERS
112	THREE TRAPS FOR JESUS
64	TRANSFIGURATION
122F	TRIAL CONCLUDED
122	TRIAL OF JESUS
122A	TRIAL: BEFORE ANNAS AND CAIAPHAS
122D	TRIAL: BEFORE HEROD
122E	TRIAL: BEFORE PILATE AGAIN
122B	TRIAL: FIRST APPEARANCE BEFORE PILATE
107	TRIMPHAL ENTRY
50	TWELVE-APPE INSTRUCTED
48C	TWO BLIND MEN AND A DUMB DEMONIAC
111A	TWO SONS
119A	AK UPPER ROOM, HOW THE DISCIPLES FOUND IT
29B	UNCLEAN SPIRIT AT CAPERNAUM
95A	UNJUST JUDGE, PARABLE
55	UNWASHED HANDS
14 .2	CT VALUES AND ATTITUDES OF JOHN THE BAPTIST, SYNTHESIZE
15 .3	AK VOICE OF FATHER AT JESUS' BAPTISM
7	VISIT OF SHEPHERDS
117 .1	AK WARNING OF CRUCIFIXION, STILL ANOTHER
100 .2	AK WARNING OF JESUS' DEATH, DISCIPLES UNDERSTOOD NOTHING
100 .1	AK WARNING OF JESUS' IMPENDING SUFFERING AND DEATH
66 .2	AK WARNING, JESUS'S DISCIPLES DID NOT UNDERSTAND
62 .1	AK WARNING: CHRIST BEGINS TO FORETELL HIS SUFFERINGS
119C.3	AK WARNING: I AM GOING AWAY SOON
120E.1	AK WARNING: IT IS TO YOUR ADVANTAGE THAT I GO AWAY
120E.3	AK WARNING: YOU WILL NOT SEE ME, THEN YOU WILL SEE ME
120E.3	AK WARNING: YOU WILL NOT SEE ME, THEN YOU WILL, MEANING?
119B.2	AK WASHING THE DISCIPLES' FEET
107 .4	AK WEeping OF JESUS OVER JERUSALEM
114	AK WIDOW'S COINS AND JESUS' COMMENT
16 .2	AK WILDERNESS, CHRIST SPENT 40 DAYS IN
19 .1	AK WINE FROM WATER
10 .2	AK WISEMEN VISIT JERUSALEM & HEROD
36 .1	AK WITHERED HAND: "STRETCH OUT YOUR HAND"
48B.2	CT WOMAN TOUCHED HIS GARMENT: "WHO TOUCHED ME?" JESUS' OMNISCIENCE?
48B.1	AK WOMAN TOUCHED JESUS'S GARMENT AND WAS HEALED
44	CT WOMEN, PLACE OF IN MINISTRY?
100	WARNING OF WHAT IS COMING

Topical No. (.2.0)	Teaching Point No.	
	19	WEDDING AT CANA
	41	WIDOW OF NAIN
	114	WIDOW'S COINS
	10	WISEMEN VISIT JESUS
	62	WOES
	113	WOES ON SCRIBES AND PHARISEES
	23	WOMAN AT THE WELL
	125C	WOMEN SEE JESUS
	120E	WORDS OF COMFORT
	42C.2 RK	YOKES, JESUS' INVITATION TO TAKE
	103 .1 RK	ZACCHAEUS CLIMBED A TREE
	103 .3 RK	ZACCHAEUS: "I GIVE HALF MY GOODS TO THE POOR"
	103 .2 RK	ZACCHAEUS: JESUS SAID, "I MUST STAY AT YOUR HOUSE"
	103	ZACCHAEUS
( 3.0)		BIOGRAPHY OF JESUS, PARABLES
	46C.2 RK	BLADE COMES FIRST--PARABLE
	109	BARREN FIG TREE
	84	CATASTROPHES AND A FIG TREE
	43 .2 RK	DEBYONS, PARABLE OF THE TWO
	91A	CT EARTH REPRESENTED IN PARABLES OF FINDING THE LOST?
	91C.8 RK	ELDER BROTHER OF PRODIGAL
	120C.5 RA	ELECTION: MARVEL AT HIS ELECTING LOVE
	46B.1 RK	ENEMY SOWN WEEDS
	93	EQUAL PAY FOR THE LABORERS
	91C.7 RK	FATTED CALF FOR THE PRODIGAL
	84 .2 RK	FIG TREE GETS ONE LAST CHANCE
	108 .1 RK	FIG TREE PROMISED FRUIT, BUT GAVE NOTHING; WAS CURSED
	84 .2 CT	FIG TREE: IS THERE A LIMIT TO GOD'S PATIENCE?
	46D.5 RK	FISHNET DRAWS UP ALL KINDS
	83 .3 RK	FOOLISH RICH MAN
	73 .3 RK	GOOD SHEPHERD AND THE OTHER SHEEP
	78	GOOD SAMARITAN, THE PARABLE
	89 .4 RK	GREAT BANQUET, PARABLE OF
	78	GOOD SAMARITAN
	73	GOOD SHEPHERD
	46D	HIDDEN TREASURE; VALUABLE PEARL; TREASURE NEW & OLD
	95A RK	JUDGE, UNJUST, HEARS THE WIDOW'S PLEA
	99 .1 RK	LABYRETHS IN THE VINEYARD, PARABLE
	46D.3 RK	LEAVEN PERMEATES THE WHOLE LOAF
	85 .2 RK	LEAVEN, KINGDOM OF HEAVEN IS LIKE
	91B	CT LOST COIN, COMPARISON WITH LOST SHEEP AND SON?
	91B	CT LOST COIN, MEANING OF SYMBOL?
	91E	LAZARUS AND THE RICH MAN
	91B	LOST COIN
	91A	LOST SHEEP
	91C	LOST SON
	111B RK	MASTER'S GREAT CARE FOR VINEYARD
	92 .3 RK	MUSTARD SEED, AN EXAMPLE OF FAITH
	46D.1 RK	MUSTARD SEED: SMALLEST SEED BECOMES LARGEST TREE
	86	MUSTARD AND LEAVEN
	46D	MUSTARD SEED; LEAVEN
	46	NINE PARABLES
	46A.3 RK	PARABLES: WHY JESUS TAUGHT IN PARABLES
	46D.4 RK	PEARL, MERCHANT WAS SEEKING
	95B RK	PHARISEE AND TAX COLLECTOR PRAY
	91C.6 RK	PRODIGAL GETS THE FATHER'S ROBE
	91C.3 RK	PRODIGAL RETURNED TO FATHER
	91C.1 RK	PRODIGAL SON AND HIS BROTHER
	91C.2 RK	PRODIGAL SON TOOK INHERITANCE, LEFT, BECAME DESTITUTE
	91C.5 RK	PRODIGAL, RING ON HIS FINGER
	91C.3 RC	PRODIGAL: COME TO FATHER WITHOUT DELAY
	91C.7 RK	PRODIGAL: THEY KILL THE FATTED CALF
	91C.4 CT	PRODIGAL'S BROTHER, APPLIES TO UNFALLEN WORLD?
	91C.4 RK	PRODIGAL'S CONFESSION
	91C.8 RK	PRODIGAL'S ELDER BROTHER
	111	PARABLES ON UNFRUITFULNESS



Topical No. ( 3.0 )	Teaching Point No.	
	95B	PHARISEE AND TAX COLLECTOR
	91C.6 RK	ROB* OF FATHER GIVEN TO PRODIGAL
	46C.2 RK	SEED. PARABLE OF: "FIRST THE BLADE"
	46C	SEED'S MYSTERIOUS GROWTH
	46A	SOILS
	116B.2 RK	TALENTS. PARABLE OF: ALL RECEIVED DIFFERENT AMOUNT
	46B.1 CT	TARES: (SEE PARABLE OF WEEDS)
	95B	RK TAX COLLECTOR AND PHARISEE PRAY
	116B.1 RK	TEN MAIDENS: ALL KNEW, ALL PROFESSED, HALF WERE UNPREPARED
	111B	RK TENANTS SLEW SERVANTS AND THE SON
	46D.6 RK	TREASURES NEW AND OLD
	91C.1 RK	TWO SONS
	111A	RK TWO SONS SAID ONE THING, DID ANOTHER
	81 .2 RK	UNCLEAN SPIRIT RETURNS WITH SEVEN OTHERS
	69 .4 RK	UNFORGIVING DEBTOR: AN IMPOSSIBLE DEBT FORGIVEN
	111C	RK WEDDING FEAST: KING DESTROYS DESPISERS OF HIS LOVE
	111C	RK WEDDING FEAST: THE MAN WITHOUT A WEDDING GARMENT
	46B.2 RK	WEEDS: "LET BOTH GROW TOGETHER UNTIL THE HARVEST"
	111C	WEDDING FEAST
	46B	WEEDS. PARABLE OF
	111B	WICKED TENANTS
( 4.0 )		BIOGRAPHY OF JESUS. SIGNIFICANT SAYINGS
	83 .9 RK	AGREE QUICKLY WITH YOUR ACCUSER
	110	RK AUTHORITY: BY WHAT AUTHORITY DID JOHN THE B. BAPTIZE?
	63	BEARING THE CROSS AND SAVING ONE'S LIFE
	39A	BEATITUDES
	112A	RK CAESAR. RENDER THE THINGS THAT ARE HIS TO HIM
	120A.3 RK	CHRISTOLOGY: HE THAT HAS SEEN ME HAS SEEN THE FATHER
	46B.1 CT	CON*ROVERSY. GREAT, REPRESENTED IN PARABLE OF WEEDS
	63	RK CROSS: "TAKE UP YOUR CROSS"
	39F.3 RK	GOLDEN RULE
	130 .1 RK	GREAT COMMISSION: GO INTO ALL THE WORLD
	42C	GOD'S PROVISION FOR HIS CHILDREN
	112C	GREAT COMMANDMENT
	87	HOW MANY ARE SAVED?
	85 .2 RK	I WANTED TO SAVE YOU; YOU WERE NOT WILLING
	120A.1 RK	I WILL PREPARE A PLACE FOR YOU
	70 .6 RK	INVITATION: "COME TO ME AND DRINK"
	42C.2 RK	INVITATION: "COME UNTO ME AND REST"
	91D.2 RK	MANNA AND GOD
	39E	RK MATERIAL GOODS. DISCIPLES' ATTITUDE TOWARD
	32	OLD & NEW COVERS
	96	ON DIVORCE
	80	ON PRAYER
	83	ON TRUST AND WATCHFULNESS
	81	ON UNBELIEF
	39D	OUTWARD VS. INWARD PIETY
	125C.1 RK	RESURRECTION: "I HAVE NOT YET ASCENDED TO MY FATHER"
	99 .4 CT	RICH YOUNG RULER: "GIVE ALL TO POOR" HOW APPLIES TO US?
	98 .2 CT	RICH YOUNG RULER: "KEEP THE COMMANDMENTS." MEANING?
	98 .1 RK	RICH YOUNG RULER: "WHAT GOOD DEED MUST I DO?"
	83 .8 RC	SIGNS OF THE TIMES. OBSERVE. NOT BE SURPRISED
	116A.1 RC	SIGNS OF THE TIMES. OBSERVE. NOT BE SURPRISED
	113 .4 RK	TITHING MINT, ETC
	55 .3 RK	UNCLEAN FOODS: JESUS PRONOUNCED ALL FOODS CLEAN
	120C.1 RK	VINE: I AM THE VINE, YOU ARE THE BRANCHES
	83 .5 RC	WATCH FOR THE SECOND COMING
	83 .5 RK	WATCHING. SERVANTS WHOM THE MASTER FINDS
	120A.2 RK	WAY, TRUTH AND LIFE. CHRIST IS
	30 .3 RK	ACCUSATION OF JEWS. "BLASPHEMY!"
( 8.0 )		CHRISTOLOGY. GLORIFICATION
	119C.2 CT	GLORIFICATION. MEANING?
	120F.1 CT	GLORIFICATION. MEANING?
	119C.2 CT	GLORIFICATION: HOW DOES HIS DEATH GLORIFY HIM?
	120F.1 CT	GLORIFICATION: HOW WOULD CROSS GLORIFY JESUS?
( 9.0 )		CHRISTOLOGY. GLORIFICATION OF THE SON BY THE FATHER

- Topical  
No.  
( 9.0 ) Teaching  
Point No.
- 119C.2 CT CROSS: HOW WAS JESUS GLORIFIED BY THE CROSS?
  - 119C.2 RK GLORIFICATION: "NOW IS SON GLORIFIED"
  - 120F.1 RK GLORIFICATION: HOUR HAS COME; GLORIFY THY SON
  - 119C.2 RK CHRISTOLOGY: "NOW IS SON GLORIFIED"
  - ( 10.0 ) CHRISTOLOGY, GLORIFICATION OF THE FATHER BY THE SON
  - 120F.2 RK MISSION OF JESUS ACCOMPLISHED: I HAVE GLORIFIED THEE
  - ( 11.0 ) CHRISTOLOGY, MISSION OF CHRIST
    - 5 .2 CT BENEDICTUS: HOW DOES IT COMPARE WITH MAGNIFICAT?
    - 59 .2 CT CHRISTOLOGY: HIS MISSION AND NATURE
    - 120A.3 CT MISSION OF CHRIST: NATURE?
    - 59 .2 CT MISSION OF CHRIST: HIS SIGN WHEN RULERS ASKED FOR SIGN
    - 21 .4 CT MISSION OF JESUS: NATURE OF?
    - 53 .1 CT MISSION OF JESUS: NATURE OF?
    - 120F.2 CT MISSION OF JESUS: NATURE OF?
    - 1220.J CT MISSION OF JESUS: NATURE OF?
    - 5 .1 CT MISSION OF JESUS?
    - 37 .2 RK MISSION OF JESUS: "WILL NOT BREAK A BRUISED REED"
    - 12 .3 RK MISSION OF JESUS: HE UNDERSTOOD AT AGE 12
    - 26 RK MISSION OF JESUS: HIS MESSAGE AND METHODS
    - 120F.2 RK MISSION OF JESUS: I HAVE ACCOMPLISHED THE WORK
    - 27 .2 CT MISSION OF JESUS: WHAT DID HE SAY IT WAS?
    - 290.2 CT MISSION OF JESUS: WHY DID HE LEAVE CAPERNAUM?
    - 107 .2 CT MISSION OF JESUS: WHY DID HE PURPOSELY DRAW ATTENTION NOW?
    - 57 .2 CT MISSION OF JESUS: WHY HE SIGNED WHEN HEALING DEAF MUTE?
    - 64 .1 RK TRANSFIGURATION TOOK PLACE "AFTER SIX DAYS"
    - 64 .4 CT TRANSFIGURATION: JESUS SAID, "TELL NO MAN": WHY?
    - 64 .4 RK TRANSFIGURATION: JESUS SAID, "TELL NO MAN"
    - 64 .2 RK TRANSFIGURATION: MOSES AND ELIJAH TALKED WITH JESUS
    - 64 .1 CT TRANSFIGURATION: SIGNIFICANCE OF TIME RELATIONSHIP TO THE "GREAT QUES"
    - 64 .2 CT TRANSFIGURATION: SUBJECT AND PURPOSE FOR CONVERSATION?
    - 64 .2 CT TRANSFIGURATION: WHY WERE MOSES AND ELIJAH CHOSEN?
  - ( 12.0 ) CHRISTOLOGY, MISSION OF CHRIST, ATONEMENT
    - 123 .1 CT CROSS: NATURE AND EXTENT OF THE ATONEMENT?
    - 21 .4 CT MISSION OF JESUS: HOW IS IT RELATED TO THE NEW BIRTH?
  - ( 13.0 ) CHRISTOLOGY, MISSION OF CHRIST, JESUS AS AN EXAMPLE
    - 1190.2 RK WINE OF THE LORD'S TABLE, HIS BLOOD
    - 57 .2 CT CHRISTOLOGY: NATURE AND MISSION OF CHRIST
    - 68.2 CT HUMILITY OF CHRIST'S BIRTH, PURPOSE AND SIGNIFICANCE?
  - ( 14.0 ) CHRISTOLOGY, MISSION OF CHRIST, SACRIFICE AND SUBSTITUTE
    - 17 CT LAMB OF GOD: MEANING OF?
    - 121 .2 CT SALVATION: EXPLAIN CHRIST'S ROLE AS SINBEARER?
    - 121 .3 RA SUBSTITUTE: PRAISE CHRIST AS OUR SUBSTITUTE
    - 123 .8 CT SUBSTITUTION ON THE CROSS, WHAT DID IT INVOLVE?
    - 121 .3 RC SUBSTITUTION: ACCEPT JESUS AS MY SUBSTITUTE
    - 121 .3 CT SUBSTITUTION: MEANING OF CHRIST AS OUR SUBSTITUTE?
  - ( 15.0 ) CHRISTOLOGY, MISSION OF CHRIST, WITNESS TO THE TRUTH ABOUT GOD
    - 290.2 CT CAPERNAUM, WHY DID JESUS LEAVE WHEN PEOPLE WERE SEEKING?
    - 1198.1 RK CHRISTOLOGY: "KNOWING HE HAD COME FROM GOD"
    - 120A.3 RK CHRISTOLOGY: HE THAT HAS SEEN ME HAS SEEN THE FATHER
    - 120F.2 RK MISSION OF JESUS ACCOMPLISHED: I HAVE GIVEN THEM THY WORD
    - 120F.2 RK MISSION OF JESUS ACCOMPLISHED: I HAVE GLORIFIED THEE
    - 120F.2 RK MISSION OF JESUS ACCOMPLISHED: I HAVE MANIFESTED THY NAME
    - 1228.3 RK MISSION OF JESUS: TO BEAR WITNESS TO THE TRUTH
    - 120A.3 RK MISSION OF JESUS: HE THAT SEEN ME, SEEN THE FATHER
    - 29E.2 CT WILLINGNESS OF GOD TO HEAL AND CLEANSE, LEPER SHOWS
    - 120F.3 CT WORD: MEANING OF "WORD" IN THIS PASSAGE?
  - ( 16.0 ) CHRISTOLOGY, NATURE OF CHRIST, GENERAL
    - 115 .3 RK CHRISTOLOGY: JESUS TREMBLES AT THE TRIAL AHEAD
    - 1198.1 CT CHRISTOLOGY: JESUS WAS CONSCIOUS OF WHO HE WAS
    - 73 .4 CT CHRISTOLOGY: NATURE AND AUTHORITY OF CHRIST?
    - 28 .2 CT CHRISTOLOGY: NATURE SUBJECT TO CHRIST
  - ( 17.0 ) CHRISTOLOGY, NATURE OF CHRIST, DIVINITY
    - 59 .2 CT CHRISTOLOGY: HIS MISSION AND NATURE
    - 73 .4 RK CHRISTOLOGY: POWER TO LAY DOWN MY LIFE AND TAKE IT AGAIN
    - 73 .4 CT CHRISTOLOGY: RESURRECTION BY POWER OF CHRIST OR FATHER?
    - 74 RA DIVINITY OF CHRIST, ACCEPT, PRIZE

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(17.0)	<p>488.3 CT DIVINITY OF CHRIST. EXERCISED IN RAISING DEAD?</p> <p>488.2 CT DIVINITY OF CHRIST. HOW EXERCISED IN REBUKING DEMONS?</p> <p>14.2 RA DIVINITY OF CHRIST. PRIZE</p> <p>47 .2 CT DIVINITY OF CHRIST. SHOWN BY CONTROL OVER ELEMENTS?</p> <p>14.2 CT DIVINITY OF CHRIST. SIGNIFICANCE TO US?</p> <p>74 .2 CT DIVINITY OF CHRIST. SIGNIFICANCE TO US?</p> <p>488.2 RK DIVINITY OF CHRIST: LIGHT ON OMNISCIENCE</p> <p>123 .4 RA DIVINITY: BELIEVE THAT JESUS IS THE SON OF GOD</p> <p>47 .2 RK ELEMENTS. CHRIST'S CONTROL OVER</p> <p>1120 RK MESSIAH IS MORE THAN DAVID'S SON</p> <p>34 .3 RK MESSIAHSHIP. JESUS GIVES EVIDENCE BEFORE SANHEDRIN</p> <p>( 18.0) CHRISTOLOGY. NATURE OF CHRIST. HUMANITY</p> <p>12 .3 CT AUTHORITY: JESUS SUBJECT TO PARENTS IN CHILDHOOD?</p> <p>23 .3 RK CHRISTOLOGY: CHRIST'S HUMAN NATURE SEEN AT WELL IN SAMARIA</p> <p>121 .4 CT CHRISTOLOGY: CHRIST'S HUMAN NATURE SEEN IN GETHSEMANE?</p> <p>115 .3 CT CHRISTOLOGY: JESUS' FEAR. SHOWS HIS HUMAN NATURE?</p> <p>12 .3 CT DEPENDENCE OF JESUS ON EARTHLY AUTHORITY. HOW MUCH?</p> <p>10 CT GENEALOGIES. PURPOSE &amp; SIGNIFICANCE TO US</p> <p>121 .4 CT GETHSEMANE: HUMAN NATURE LONGED FOR SUPPORT. UNDERSTANDING</p> <p>121 .3 RK GETHSEMANE: LET THIS CUP PASS-GLIMPSE OF HIS HUMAN NATURE</p> <p>115 .3 RA HUMAN NATURE OF CHRIST TREMBLES AT THE TRIAL AHEAD</p> <p>10 RA HUMANITY OF CHRIST. PRIZE</p> <p>10 CT HUMANITY OF CHRIST. SIGNIFICANCE TO US</p> <p>23 .3 CT HUMANITY OF CHRIST. SIGNIFICANCE TO US?</p> <p>47 .1 CT HUMANITY OF CHRIST: WEARINESS. HE SLEPT IN THE STORM</p> <p>( 18.5) CHRISTOLOGY. NATURE OF CHRIST. INCARNATION &amp; VIRGIN BIRTH</p> <p>102 .2 CT BARTIMAEUS: "JESUS. SON OF DAVID." MEANING?</p> <p>14.1 CT INCARNATION OF CHRIST. PURPOSE &amp; SIGNIFICANCE TO US?</p> <p>6A.3 CT INCARNATION. PURPOSE AND SIGNIFICANCE TO US?</p> <p>14.2 CT INCARNATION. SIGNIFICANCE TO US?</p> <p>6A.3 RA INCARNATION. VALUE AND REJOICE IN IT</p> <p>7 .2 RA INCARNATION. VALUE AND REJOICE IN IT</p> <p>14.1 RK INCARNATION: THE WORD MADE FLESH</p> <p>6A.3 RK INCARNATION: "EMMANUEL." GOD WITH US</p> <p>6A.3 RK VIRGIN BIRTH</p> <p>6A.3 CT VIRGIN BIRTH. SIGNIFICANCE TO US?</p> <p>14.2 RK WORD. JESUS IS CALLED</p> <p>14.2 CT WORD. JESUS IS CALLED: MEANING OF THE TERM?</p> <p>( 19.0) CHRISTOLOGY. NATURE OF CHRIST DURING LIFE ON EARTH</p> <p>29 .2 CT CHRISTOLOGY: NATURE SUBJECT TO CHRIST</p> <p>62 .2 CT NATURE OF CHRIST: WAS PETER'S SYMPATHY A TEMPTATION?</p> <p>59 .2 CT NATURE OF CHRIST: WHY HE SIGHED WHEN RULERS ASKED A SIGN?</p> <p>107 .4 RK NATURE OF JESUS: MOURNING OVER THE UNREPENTANT</p> <p>57 .2 CT NATURE OF JESUS: WHY HE SIGHED WHEN HEALING DEAF MUTE?</p> <p>130 .1 CT WITNESSING: ASSURANCE OF RESULTS?</p> <p>( 20.0) CHRISTOLOGY. NATURE OF CHRIST AFTER THE RESURRECTION</p> <p>12 .1 CT WHY JESUS. WHY JUST THREE DAYS?</p> <p>127 .2 RK CHRISTOLOGY: CHRIST EATS BEFORE THE 10 AFTER RESURRECTION</p> <p>127 .2 CT CHRISTOLOGY: CHRIST'S NATURE AFTER THE RESURRECTION?</p> <p>126 .3 CT ENNAUS: WHY DID CHRIST VANISH?</p> <p>( 21.0) CHRISTOLOGY. NATURE OF CHRIST NOW</p> <p>1209.1 RK CHRISTOLOGY: CHRIST'S PRESENCE THROUGH THE COUNSELOR</p> <p>1208.1 CT CHRISTOLOGY: HOW HE IS PRESENT? PANTHEISM? INFLUENCE?</p> <p>1190.2 CT CHRISTOLOGY: MEANING OF REAL PRESENCE?</p> <p>1205.1 CT CHRISTOLOGY: NATURE OF CHRIST CF. NATURE OF SPIRIT?</p> <p>1206.1 CT CHRISTOLOGY: WHY IS IT BETTER THAT CHRIST WENT AWAY?</p> <p>( 22.0) CHRISTOLOGY. SINLESS NATURE</p> <p>3 .1 CT CHRISTOLOGY: SINLESS NATURE OF CHRIST</p> <p>3 .1 RK CHRISTOLOGY: SINLESS NATURE OF CHRIST</p> <p>3 .1 RK SINLESS NATURE OF CHRIST</p> <p>3 .1 RA SINLESS NATURE OF CHRIST. VALUE AND REJOICE</p> <p>3 .1 CT SINLESS NATURE OF CHRIST: SIGNIFICANCE TO US?</p> <p>23 .4 RK SINNERS. JESUS' ATTITUDE TOWARD</p> <p>1224.6 CT TRIAL: WHY WERE FALSE WITNESSES NECESSARY?</p> <p>107 .3 RK TRIUMPHAL ENTRY: THE PHARISEES COMPLAIN</p> <p>( 24.0) CHRISTOLOGY. RELATIONSHIP OF CHRIST TO THE FATHER. GENERAL</p>

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(24.0) Point No.

- 67 .2 CT CHRIST AND FATHER. RELATIONSHIP SEEN IN CALMING STORM?
- 120A.3 CT CHRISTOLOGY: CHRIST SEPARATE OR IDENTICAL WITH FATHER?
- 120F.2 CT CHRISTOLOGY: CHRIST'S RELATIONSHIP TO THE FATHER?
- 34 .1 CT CHRISTOLOGY: FATHER AND SON. RELATIONSHIP?
- 115 .8 RK CHRISTOLOGY: HE WHO ACCEPTS HE ACCEPTS THE FATHER
- 119B.1 CT CHRISTOLOGY: JESUS WAS AWARE OF RELATIONSHIP TO FATHER
- 115 .4 CT CHRISTOLOGY: JESUS' RELATIONSHIP TO THE FATHER?
- 71 .4 CT CHRISTOLOGY: JESUS' RELATIONSHIP TO THE FATHER?
- 15 .3 CT CHRISTOLOGY: JESUS' RELATIONSHIP TO FATHER
- 54 .6 CT CHRISTOLOGY: JESUS' RELATIONSHIP WITH THE FATHER?
- 125C.2 RK CHRISTOLOGY: MY FATHER AND YOUR FATHER. MY GOD AND YOUR GOD
- 34 .1 RK CHRISTOLOGY: RELATIONSHIP BETWEEN CHRIST AND FATHER--"FATHER WORKS AND I WORK"
- 73 .4 CT CHRISTOLOGY: RELATIONSHIP BETWEEN CHRIST AND FATHER?
- 74 .2 CT CHRISTOLOGY: RELATIONSHIP BETWEEN CHRIST AND FATHER?
- 74 .2 RK CHRISTOLOGY: RELATIONSHIP BETWEEN CHRIST AND FATHER--"FATHER AND I ARE ONE"
- 120A.3 CT CHRISTOLOGY: RELATIONSHIP OF CHRIST TO THE FATHER?
- 121 .5 CT CHRISTOLOGY: RELATIONSHIP OF CHRIST TO FATHER?
- 125C.2 CT CHRISTOLOGY: WHY DID JESUS CALL THE FATHER. "MY GOD"?
- 123 .8 CT CROSS: NATURE OF FATHER'S ABANDONMENT?
- 74 .2 CT FATHER AND CHRIST ARE ONE. MEANING?
- 64 .8 RK TRANSFIGURATION. VOICE OF GOD SPOKE
- 64 .8 RK VOICE OF GOD AT TRANSFIGURATION
- 64 .8 CT VOICE OF GOD AT TRANSFIGURATION. PURPOSE OF?
- ( 25.0) CHRISTOLOGY. RELATIONSHIP OF CHRIST TO THE FATHER. DEPENDENCE
  - 71 .4 RK AUTHORITY OF JESUS: "I DO NOTHING ON MY OWN AUTHORITY"
  - 12 .3 CT CHRISTOLOGY: DEPENDENCE OF CHRIST ON FATHER.
  - 34 .2 CT CHRISTOLOGY: DEPENDENCE OF SON ON FATHER. MEANING?
  - 54 .6 CT CHRISTOLOGY: JESUS' NATURE AND DEPENDENCE ON THE FATHER
  - 54 .8 RK CHRISTOLOGY: RELATIONSHIP BETWEEN CHRIST AND THE FATHER--"I LIVE OF THE FATHER"
  - 34 .2 CT CHRISTOLOGY: SUBMISSION OF SON TO FATHER. MEANING?
  - 12 .3 CT DEPENDENCE OF JESUS ON HEAVENLY FATHER. HOW MUCH?
  - 34 .2 RK DEPENDENCE OF JESUS ON FATHER
  - 45 .3 RK MARY AND JESUS'S BROTHERS TRY TO INFLUENCE HIS WORK
- ( 24.0) CHRISTOLOGY. RELATIONSHIP OF CHRIST TO THE FATHER. SUBMISSION
  - 121 .5 CT GETHSEMANE. "THY WILL BE DONE": EXAMPLE OF SUBMISSION?
  - 121 .5 RK GETHSEMANE: NOT MY WILL BUT THINE BE DONE
  - 121 .5 CT SUBMISSION OF CHRIST TO FATHER. MEANING?
  - 34 .2 RK SUBMISSION OF JESUS TO FATHER
  - 121 .5 RK SUBMISSION TO THE WILL OF GOD
  - 60 .1 RK LORD'S PRAYER REPEATED
  - 115 .4 RK VOICE FROM HEAVEN BEFORE THE GREEKS
- ( 29.0) CHRISTOLOGY. CHARACTERISTICS OF CHRIST. ETERNITY
  - 1120 .8 BELIEVE IN CHRIST AS PRE-EXISTENT
  - 71 .6 RK CHRISTOLOGY: "BEFORE ABRAHAM WAS. I AM"
  - 71 .6 RK CHRISTOLOGY: ETERNITY OF CHRIST
  - 1120 .8 CT CHRISTOLOGY: MESSIAH IS MORE THAN DAVID'S SON. MEANING?
  - 1120 .8 RK CHRISTOLOGY: MESSIAH IS MORE THAN DAVID'S SON
- ( 29.5) CHRISTOLOGY. CHARACTERISTICS OF CHRIST. LOVE AND SELF-SACRIFICE
  - 121 .2 RA AMAZEMENT AT CHRIST'S GREAT SACRIFICE AS SINBEARER
  - 37 .2 CT CHARACTERISTICS OF CHRIST: "BRUISED REED HE WILL NOT BREAK." MEANING?
  - 119B.2 CT CHRISTOLOGY: A GLIMPSE OF JESUS' HEART. CHARACTER
  - 68 .2 CT CHRISTOLOGY: SPIRIT OF CHRIST. LONGING FOR SOULS
  - 115 .3 CT FEAR OF JESUS OF TRIAL. REFLECTS ON ENORMITY OF TRIAL?
  - 113 .6 RK LAMENT: O JERUSALEM. YOUR HOUSE IS DESOLATE!
  - 1A.1 RA SACRIFICE OF CHRIST. ASTONISHMENT AT HIS SACRIFICE
  - 121 .3 RA SACRIFICE OF CHRIST. PRAISE HIM FOR
  - 123 .8 RA SACRIFICE OF JESUS. ASTONISHMENT AT HIS LOVE
  - 57 .2 CT SIGN OF JESUS WHEN HEALING DEAF MUTE: WHY?
  - 57 .2 RK SIGN OF JESUS WHEN HEALING THE DEAF MUTE
  - 59 .2 RK SIGN OF JESUS WHEN RULERS ASKED FOR A SIGN
  - 91 .1 RK TAX COLLECTORS AND SINNERS CROWD NEAR TO JESUS
  - 41 .8 RK WIDOW OF NAIN. JESUS' COMPASSION
- ( 30.0) CHRISTOLOGY. CHARACTERISTICS OF CHRIST. OMNIPOTENCE
  - 97 .8 RK CHILDREN. JESUS TAKES TIME TO BLESS
  - 67 .2 CT CHRISTOLOGY: CHRIST'S CONTROL OVER STORMS?
  - 45A.2 RA LORDSHIP OF JESUS: HE REBUKES EVEN EVIL SPIRITS

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(30.0) Point No.
- ( 31.0) CHRISTOLOGY, CHARACTERISTICS OF CHRIST, OMNIPRESENCE  
1190.2 CT CHRISTOLOGY: MEANING OF REAL PRESENCE?
- ( 32.0) CHRISTOLOGY, CHARACTERISTICS OF CHRIST, OMNISCIENCE  
28 .2 CT CHRISTOLOGY: OMNISCIENCE?  
18 .2 RK JESUS' KNOWLEDGE OF INDIVIDUALS  
21 .2 RK NICODEMUS: JESUS KNEW HIS NEED  
28 .2 CT OMNISCIENCE: HE KNOWS ALL OUR NEEDS  
488.2 CT OMNISCIENCE: JESUS ASKED, "WHO TOUCHED ME?", MEANING?  
73 .2 RK SHEPHERD AND MIRELING  
488.2 RK "WHOMAN TOUCHED HIS GARMENT: "WHO TOUCHED ME?"
- DOCTRINES, GENERAL
- ( 35.0) DOCTRINE, ANGELS  
11 .4 RK ANGELS, MINISTRY OF  
11 .2 RK ANGELS, MINISTRY OF: WARNING TO JOSEPH  
11 .4 CT ANGELS: NATURE OF ANGEL MINISTRY?  
7 .2 RK ANGELS' ATTITUDE
- ( 37.0) DOCTRINE, CHURCH, DISCIPLINE  
69 .1 RK CHURCH DISCIPLINE, CHRIST'S METHOD  
69 .1 RK DISCIPLINE, METHOD OF CHURCH  
69 .1 RC DISCIPLINE: USE CHRIST'S METHOD OF CHURCH DISCIPLINE  
69 .1 RK OFFENDING BROTHER, HOW TO DEAL WITH
- ( 38.0) DOCTRINE, CHURCH, MISSION OF  
61 .5 RK CHARTER OF THE CHURCH
- ( 39.0) DOCTRINE, CHURCH, NATURE OF  
127 .3 RK AUTHORITY OF CHURCH UNDER GUIDANCE OF HOLY SPIRIT  
69 .2 RK AUTHORITY OF THE CHURCH  
120A.4 RK AUTHORITY OF CHRISTIAN: "IN MY NAME"  
120A.4 CT AUTHORITY OF CHRISTIAN: "IN MY NAME", MEANING?  
488.2 CT CHURCH CHARACTER OF, REPRESENTED IN PARABLE OF WEEDS?  
69 .2 RK CHURCH, AUTHORITY OF  
127 .3 CT CHURCH, AUTHORITY OF RELATED TO HOLY SPIRIT'S GUIDANCE?  
127 .3 RK CHURCH, AUTHORITY, UNDER GUIDANCE OF HOLY SPIRIT  
480.5 RK CHURCH, CHARACTER OF?  
61 .5 RK CHURCH, CHARTER GIVEN  
73 .3 CT CHURCH, NATURE OF?  
61 .5 CT CHURCH, ROLE AND AUTHORITY OF?  
61 .5 RC CHURCH: ACCEPT ITS AUTHORITY IN THIS CONTEXT  
488.2 RC CHURCH: NOT BE DISMAYED IF WE FIND EVIL IN THE CHURCH  
480.5 RC CHURCH: NOT BE DISMAYED IF WE FIND EVIL IN THE CHURCH  
69 .2 RC CHURCH: RESPECT ITS AUTHORITY WHEN EXERCISED IN THE NT WAY  
69 .2 CT CHURCH: WHAT IS ITS NATURE AND MISSION?
- ( 40.0) DOCTRINE, DEATH, CONDICTION OF MAN IN  
105 .2 CT DEATH, CONDICTION OF MAN IN?  
488.3 CT DEATH, STATE OF MAN IN?  
65 .1 RK DEMON, DISCIPLES COULD NOT CAST OUT  
54 .5 CT IMMORTALITY: WHEN IS IT CONFERRED?  
488.3 CT LAZARUS' DAUGHTER: NATURE OF DEATH?  
105 .2 CT LAZARUS SLEEPS: CONDICTION OF MAN IN DEATH  
125C.1 CT RESURRECTION: "I HAVE NOT YET ASCENDED." MEANING?
- ( 40.5) DOCTRINE, D. DEMONS  
65 .1 CT DEMON POSSESSION, NATURE OF? NOT ALL CASES EQUAL?  
48A.2 RK DEMONS, CHRIST'S AUTHORITY OVER  
488.1 RK SATAN REPRESENTED AS "ENEMY" IN PARABLE OF WEEDS  
488.1 CT SATAN, WORK OF, IN GREAT CONTROVERSY?  
298 CT SPIRIT POSSESSION, NATURE AND MEANING?  
298 RK SPIRITS, JESUS' POWER OVER
- ( 41.0) DOCTRINE, DISPENSATIONS, NEW AND OLD  
32 CT DISPENSATIONS, NEW AND OLD: WHAT IS NEW ABOUT CHRIST'S MESSAGE?  
32 CT DISPENSATIONS: CHRIST SPEAKS OF NEW AND OLD, MEANING?  
910.3 CT DISPENSATIONS: HOW IS CHRISTIAN DISPENSATION DIFFERENT?  
32 RK FASTING, NEW AND OLD CUSTOMS  
910.3 RK LAW UNTIL JOHN THE BAPTIST  
910.3 CT LAW UNTIL JOHN THE BAPTIST, MEANING?  
480.6 CT TREASURES NEW AND OLD: TWO DISPENSATIONS COMPARED, MEANING?  
32 RK VINESKINS, NEW AND OLD

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( 42.0) DOCTRINE, EVIL, ORIGIN AND SOURCE OF	468.1 CT EVIL, ORIGIN OF?
( 42.5) DOCTRINE, FOOTWASHING	1198.2 CT FOOTWASHING, INTENDED TO BE PERPETUAL RITE? 1198.3 CT FOOTWASHING, SYMBOLIC MEANING? 1198.2 CT FOOTWASHING, TEACHINGS OF?
( 43.0) DOCTRINE, FUTURE REWARDS	91C.4 RK CONFESSION OF PRODIGAL 1126 RK NO MARRIAGE IN HEAVEN, BUT THERE IS A RESURRECTION
( 44.0) DOCTRINE, HOLY SPIRIT	127 .3 CT CHURCH, AUTHORITY OF RELATED TO HOLY SPIRIT'S GUIDANCE? 127 .3 RK CHURCH, AUTHORITY, UNDER GUIDANCE OF HOLY SPIRIT 1208.1 RK COUNSELOR TO REPRESENT CHRIST 123 .1 RC HEART OPEN, SENSITIVE TO LEADING OF GOD'S SPIRIT 127 .3 CT HOLY SPIRIT AND AUTHORITY OF CHURCH, RELATIONSHIP? 120E.2 RK HOLY SPIRIT BRINGS CONVICTION 15 .3 RK HOLY SPIRIT OF SCENES AT JESUS' BAPTISM 16 .1 CT HOLY SPIRIT DIRECTS BELIEVER OR VV.? 120E.2 RK HOLY SPIRIT GUIDES TO ALL TRUTH 16 .1 RK HOLY SPIRIT LED CHRIST INTO WILDERNESS 15 .3 RA HOLY SPIRIT, IMPORTANCE TO CHRISTIAN 120E.1 RA HOLY SPIRIT, PRIZE AS BRINGING US THE PRESENCE OF CHRIST 1208.1 RA HOLY SPIRIT, PRIZE THE PROMISE OF 127 .3 RA HOLY SPIRIT, PRIZE, COVEY 127 .3 RK HOLY SPIRIT, RELATION TO FORGIVENESS OF SINS 120E.2 CT HOLY SPIRIT, ROLE IN BRINGING CONVICTION? 120E.2 CT HOLY SPIRIT, ROLE IN GUIDING TO ALL TRUTH? 1200.3 CT HOLY SPIRIT, ROLE IN WITNESSING? 15 .3 RC HOLY SPIRIT, SEEK 1208.1 RC HOLY SPIRIT, SEEK 120E.1 RC HOLY SPIRIT, SEEK 127 .3 RC HOLY SPIRIT, SEEK 83 .2 RC HOLY SPIRIT, SEEK AS URGENT NEED 51 .1 RC HOLY SPIRIT, SEEK GUIDANCE IN SPEAKING OUT OR NOT 120E.2 RC HOLY SPIRIT, SEEK HIS CONTROL 16 .1 RA HOLY SPIRIT, SUBMISSION TO 15 .3 RC HOLY SPIRIT, SUBMIT TO 16 .1 RC HOLY SPIRIT, SUBMIT TO GUIDANCE OF 1200.3 RK HOLY SPIRIT: COUNSELOR WILL BEAR WITNESS AND YOU WILL TOO 1200.3 RC HOLY SPIRIT: SEEK HIS DIRECTION IN WITNESSING? 23 .5 RA SPIRIT AND TRUTH, WORSHIP IN 15 .3 RK SPIRIT AND WATER IN BAPTISM OF JESUS
( 44.5) DOCTRINE, INSPIRATION	48A.1 CT DEMONIACS OF GADARA, HOW MANY?: NATURE OF INSPIRATION? 48A.1 RK DEMONIACS, ONE OR TWO? 48A.1 CT INSPIRATION, NATURE OF: DEMONIACS OF GADARA
( 45.0) DOCTRINE, MIRACLES	60 RK MIRACLES, NATURE OF? 25 .2 CT MIRACLES, PURPOSE OF 30 .4 CT MIRACLES, PURPOSE? 129 .1 CT MIRACULOUS CATCH REPEATED, REASON? 19 .1 CT WINE FROM WATER, PURPOSE OF MIRACLE?
( 46.0) DOCTRINE, SABBATH	124 .3 RK BURIAL: JESUS' SABBATH REST 85 .1 RC SABBATH, KEEP IN SPIRIT AND IN TRUTH 89 .1 RC SABBATH, KEEP IN SPIRIT OF TRUE SABBATHKEEPING 34 .1 RC SABBATH, KEEP IN TRUE SPIRIT OF SABBATHKEEPING 34 .1 RA SABBATH, PROPER ATTITUDE TOWARD 35 RA SABBATH, PROPER ATTITUDE TOWARD 124 .3 RC SABBATH: ENTER INTO HIS REST 124 .3 RK SABBATH: JESUS RESTED IN THE TOMB ON THE SABBATH 124 .3 CT SABBATH: MEANING OF JESUS' REST IN TOMB ON SABBATH? 35 RK SABBATHKEEPING, DISCIPLES ACCUSED OF 27 .1 RC SABBATHKEEPING, FOLLOW EXAMPLE OF JESUS 89 .1 CT SABBATHKEEPING, NATURE OF TRUE 29C.2 CT SABBATHKEEPING, NATURE OF TRUE?

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	34 .1 CT SABBATHKEEPING. NATURE OF TRUE?
	35 CT SABBATHKEEPING. NATURE OF TRUE?
	36 .2 CT SABBATHKEEPING. NATURE OF TRUE?
	85 .1 CT SABBATHKEEPING. NATURE OF TRUE?
	27 .1 RA SABBATHKEEPING. VALUE EXAMPLE OF JESUS
	36 .2 RK SABBATHKEEPING. JESUS SPEAKS ON TRUE
	85 .2 RK SABBATHKEEPING: DON'T YOU WATER YOUR OX ON THE SABBATH?
	70 .4 CT SABBATHKEEPING: NATURE OF TRUE?
	89 .2 RK SABBATHKEEPING: OX IN THE DITCH
	29C.2 RK SABBATHKEEPING: SICK OF CAPERNAUM COME AT SUNDOWN
( 47.0)	DOCTRINES. SECOND COMING AND FINAL EVENTS
	94 .1 CT KINGDOM: ARE THERE TWO COMINGS?
	116A.3 CT SECOND COMING AND TIME OF TROUBLE: PURPOSE OF WARNING?
	116A.3 CT SECOND COMING AND TIME OF TROUBLE: TRIPLE APPLICATION?
	83 .5 RC SECOND COMING. BE PREPARED. WATCHING
	116B.1 RK SECOND COMING. PREPARATION: PARABLE OF TEN MAIDENS
	116A.1 CT SECOND COMING: ARE WARS ETC. SIGNS OF SECOND COMING?
	116B.1 RC SECOND COMING: BE PREPARED AT ANY MOMENT
	94 .2 RC SECOND COMING: BE READY
	116A.4 RC SECOND COMING: BE READY AT ANY MOMENT
	116A.2 RC SECOND COMING: DO NOT BE DISMAYED AT PERSECUTION
	116A.2 RK SECOND COMING: FIRST YOU WILL BE PERSECUTED, EVEN BY FAMILY
	116A.1 RC SECOND COMING: NEED SIGNS OF TIMES. BE READY
	116A.2 CT SECOND COMING: PERSECUTION FIRST. PURPOSE OF THE WARNING?
	116A.3 RK SECOND COMING: TIME OF TROUBLE WILL BE FIRST
	116A.4 RK SECOND COMING: WARNING TO WATCH: BE PREPARED
	116A.1 RK SECOND COMING: WARS AND FAMINES ARE BEGINNING OF TROUBLE
	116B.1 CT SECOND COMING: WHAT TO DO WHILE WAITING?
	83 .8 RK SIGNS OF THE WEATHER. OBSERVE
	116A.3 RC SIGNS OF TIMES: WATCH. DON'T BE SURPRISED OR OVERWHELMED
	116B.1 CT TEN MAIDENS. PARABLE: MEANING OF THE WAITING PERIOD?
	116A.3 RK TIME OF TROUBLE. SIGNS IN THE HEAVENS
	116A.2 RC TIME OF TROUBLE: DO NOT BE DISMAYED
	116A.3 RC TIME OF TROUBLE: DO NOT BE DISMAYED AT PERSECUTION
	116A.3 CT WARNING OF TIME OF TROUBLE AND SECOND COMING. PURPOSE?
	83 .5 CT WATCHING: WHAT DOES THIS MEAN?
	15 .3 CT TRINITY. HOW MANIFESTED AT JESUS' BAPTISM?
( 48.0)	DOCTRINE. TRUTH. IMPORTANCE AND HOW TO KNOW IT
	73 .1 RC DISTINGUISH. BY AID OF SPIRIT. TRUE FROM FALSE TEACHERS
	112B CT DOCTRINAL TRUTH: WHAT IS IMPORTANCE OR WORTH OF IT?
	105 .5 RA DOCTRINE STERILE WITHOUT RELATIONSHIP WITH JESUS
	112D CT DOCTRINE: WHAT IS THE VALUE OF AFFIRMING IT?
	105 .5 CT DOCTRINES PERSONIFIED IN JESUS. MEANING?
	73 .1 RC FALSE TEACHERS. DISTINGUISH BY AID OF HOLY SPIRIT
	91E.3 CT LAZARUS. PARABLE: WHEN CAN ADDITIONAL LIGHT BE EXPECTED?
	46D.3 CT LEAVEN. PERMEATING POWER OF. MEANING?
	83 .6 RC LIGHT AND OPPORTUNITIES. LIVE IN HARMONY WITH
	71 .1 CT LIGHT AS A SYMBOL. MEANING WHEN APPLIED TO CHRIST?
	122E.2 CT LIGHT GIVEN COMMENSURATE WITH NEED
	71 .1 CT LIGHT OF THE WORLD: IS JESUS THE LIGHT OF EVERY MAN?
	122F.2 CT LIGHT REJECTED. WILL MORE BE GIVEN?
	122E.1 CT LIGHT. EXTREME RESULTS OF REJECTING
	46A.3 CT LIGHT. MORE GIVEN TO THOSE WHO APPRECIATE
	122F.2 RC LIGHT. OBEY. SEEK MORE
	122E.2 RA LIGHT. PRIZE
	122F.2 RA LIGHT. PRIZE
	46A.3 RA LIGHT. TRUTH: APPRECIATE. VALUE
	91E.3 CT LIGHT. WHEN CAN ADDITIONAL BE EXPECTED?
	71 .1 RK LIGHT: "I AM THE LIGHT OF THE WORLD"
	122B.2 CT LIGHT: DOES EVERY HUMAN BEING HAVE LIGHT?
	46A.3 RC LIGHT: FOLLOW. OBEY LIGHT GIVEN
	116B.2 RC LIGHT: LIVE UP TO LIGHT AND OPPORTUNITY WE HAVE
	104 .3 RA LIGHT: LIVE UP TO LIGHT WE HAVE
	120D.2 CT LIGHT: OBEDIENCE TO THE LIGHT WE HAVE
	122E.2 RC LIGHT: OBEY. SEEK MORE
	46A.3 RC LIGHT: OBEY. SEEK MORE LIGHT

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(48.0 )

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Point No.

- 1220 CT LIGHT: WHEN WILL NO MORE LIGHT BE GIVEN?  
1200.2 CT OBEYANCE TO THE LIGHT ALREADY REVEALED  
104 .3 RA OPPORTUNITIES, IMPROVE PRESENT  
460.4 RA PEARL, VALUABLE, TEACHES VALUE OF TRUTH  
126 .2 CT SCRIPTURE, ROLE OF, IN DISCOVERING TRUTH?  
127 .5 CT SCRIPTURES, ROLE OF, IN UNDERSTANDING TRUTH?  
73 .1 CT SHEPHERDS TRUE AND FALSE, HOW DISTINGUISHED?  
73 .1 RK TRUE SHEPHERD AND FALSE  
77 .5 CT TRUTH, HIDDEN FROM WISE AND REVEALED TO BABES, WHY  
70 .2 RK TRUTH, IF ANY MAN WILLS TO DO GOD'S WILL, HE SHALL KNOW  
71 .5 RA TRUTH, PRIZE  
73 .1 RA TRUTH, PRIZE  
460.2 RA TRUTH, PRIZE IT  
77 .5 RC TRUTH, SEEK IT IN SUBMISSIVE SPIRIT  
460.2 RC TRUTH, SEEK, "OIS" FOR IT  
120F.3 RC TRUTH, SEEK, OBEY  
91E.3 CT TRUTH, SOURCE OF?  
460.4 RA TRUTH, VALUE  
120F.3 RC TRUTH, WALK IN ITS POWER  
70 .2 RC TRUTH, WILLING TO OBEY TRUTH ALREADY REVEALED  
1220.3 RK TRUTH, JESUS' MISSION WAS TO BEAR WITNESS  
61 .4 RK TRUTH: "FLESH AND BLOOD HAS NOT REVEALED THIS TO YOU"  
74 .1 RK TRUTH: "TELL US PLAINLY IF YOU ARE THE CHRIST"  
72 .4 RK TRUTH: "YOU SAY, 'HE SEE', THEREFORE YOUR GUILTY REMAINS"  
120F.3 RK TRUTH: CONSECRATE THEM IN THE TRUTH  
127 .5 CT TRUTH: DOES THE LORD EVER HIDE PART OF IT?  
126 .1 CT TRUTH: DOES THE LORD SOMETIMES HIDE PART OF IT FROM US?  
120E.2 RK TRUTH: HOLY SPIRIT GUIDES TO ALL TRUTH  
120E.2 CT TRUTH: HOLY SPIRIT'S ROLE IN GUIDING TO TRUTH?  
460.2 CT TRUTH: HOW CAN IT BE FOUND?  
61 .4 CT TRUTH: HOW CAN IT BE KNOWN?  
70 .2 CT TRUTH: HOW CAN IT BE KNOWN?  
72 .4 CT TRUTH: HOW CAN IT BE KNOWN?  
73 .1 CT TRUTH: HOW CAN IT BE KNOWN?  
77 .5 CT TRUTH: HOW CAN IT BE KNOWN?  
71 .5 CT TRUTH: HOW DOES TRUTH FREE?  
120E.2 CT TRUTH: HOW IS IT KNOWN?  
120F.3 CT TRUTH: HOW IS TRUTH A POWER OF CONSECRATION?  
126 .2 CT TRUTH: HOW IT IS REVEALED?  
46A.3 CT TRUTH: KNOWLEDGE GIVEN TO THOSE WHO WILL APPRECIATE  
120A.2 CT TRUTH: MEANING OF JESUS AS THE "TRUTH"?  
73 .1 RC TRUTH: GIFT TRUTH ALREADY REVEALED  
120F.3 RA TRUTH: PRIZE TRUTH AS IT IS IN JESUS  
77 .5 RK TRUTH: THINGS HIDDEN FROM WISE ARE REVEALED TO BABES  
120F.3 RK TRUTH: WHY WORD IS TRUTH  
120F.3 CT TRUTH: WHY WORD IS TRUTH, MEANING?  
23 .5 RK TRUTH: TRUE WORSHIP IN SPIRIT AND IN TRUTH  
126 .1 RA TRUTH: TRUST HIM TO REVEAL AS WE CAN BEAR IT  
1120 CT TRUTH: WHAT IS THE IMPORTANCE OF DISCOVERING IT?  
91E.3 CT TRUTH: WHEN CAN ADDITIONAL LIGHT BE EXPECTED?  
1120 CT TRUTH: WHY IS IT IMPORTANT TO DISCOVER IT?  
74 .1 CT TRUTH: WILL UNBELIEVERS BE GIVEN MORE LIGHT?  
115 .4 CT VOICE FROM HEAVEN, PURPOSE?
- DOCTRINES OF SALVATION  
( 51.0 ) DOCTRINES OF SALVATION, ASSURANCE  
40 CT SALVATION: HOW TO BE SAVED  
91C.3 CT SALVATION: HOW TO BE SAVED?  
87 RK SALVATION: THE DOOR IS NARROW TO SALVATION  
54 .5 CT ETERNAL LIFE: IN WHAT SENSE DO WE HAVE IT NOW?  
120E.4 RK FATHER HIMSELF LOVES YOU  
91C.7 CT FATTED CALF, MEANING OF THE SYMBOL?  
87 RC NARROW GATE: ENTER BY, SEEK ASSURANCE OF SALVATION?  
91C.5 CT PRODIGAL, MEANING OF RING ON HIS FINGER?  
91C.5 RK RING ON PRODIGAL'S FINGER  
87 CT SALVATION, SHOULD ONE BE "SURE" OF?
- ( 52.0 ) DOCTRINES OF SALVATION, ATONEMENT



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	116C.4 CT	ASSURANCE OF SALVATION. CAN WE HAVE?
	120F.1 CT	ATONEMENT. MEANING AND METHOD?
	123 .1 RA	ATONEMENT. PRAISE AND WORSHIP GOD FOR
	119C.2 CT	ATONEMENT. RELATED TO GLORIFICATION. HOW?
	115 .5 CT	CROSS: ITS ROLE IN THE ATONEMENT
	119B.3 CT	FOOTWASHING. RELATIONSHIP TO BAPTISM?
( 52.5)		DOCTRINES OF SALVATION. BAPTISM
	15 .2 CT	BAPTISM OF JESUS: WHY WAS JESUS BAPTIZED?
	15 .1 CT	BAPTISM. MEANING OF?
	15 .2 CT	BAPTISM. MODE OF. SEEN IN BAPTISM OF JESUS
	15 .1 CT	BAPTISM. PLACE OF IN PLAN OF SALVATION?
	15 .1 RC	BAPTISM. RECEIVE
	15 .1 RA	BAPTISM. VALUE
( 53.0)		DOCTRINES OF SALVATION. CONFESSION
	91C.4 RC	CONFESS SINS FREELY WITH NO ATTEMPT TO MAKE EXCUSES
	91C.4 CT	CONFESSION. TRUE. HOW SEEN IN EXAMPLE OF PRODIGAL?
	46C.1 CT	COOPERATION BETWEEN DIVINE AND HUMAN AGENCIES. HOW?
	52 .5 CT	COOPERATION BETWEEN HUMAN AND DIVINE AGENCIES
	52 .8 CT	COOPERATION HUMAN-DIVINE BY THOROUGH ORGANIZATION
	72 .2 CT	COOPERATION WITH GOD'S WORK OF HEALING. IS IT NEEDED?
	52 .6 CT	COOPERATION GOD & MAN: CAN WE SUPPLY ANYTHING AT ALL?
	52 .6 CT	COOPERATION. GOD AND MAN: HOW MUCH MUST WE SUPPLY?
	91C.4 CT	PRODIGAL. HOW REPRESENTS TRUE CONFESSION?
( 53.5)		DOCTRINES OF SALVATION. CONVERSION
	129 .2 CT	CONVERSION AND CHANGE OF PERSONALITY?
	21 .3 RC	NEW BIRTH
	21 .3 RA	NEW BIRTH. DESIRE THIS EXPERIENCE
	21 .3 CT	NEW BIRTH. MEANING?
	21 .3 RC	NEW BIRTH. SEEK THIS EXPERIENCE
	32	RC NEW LIFE: CHRISTIAN WAY IS COMPLETE BREAK WITH PAST
	129 .2 CT	PERSONALITY CHANGE AT CONVERSION?
( 54.0)		DOCTRINES OF SALVATION. COOPERATION DIVINE-HUMAN
	36 .1 RC	COOPERATE WITH DIVINE AGENCIES FOR HEALING
	46C.1 RC	COOPERATE WITH GOD'S WORK ON OUR BEHALF
	72 .2 CT	COOPERATION: IS ANY PART "OUR" PART?
	91C.3 CT	COOPERATION: MAN'S PART IN SALVATION?
	72 .2 RC	COOPERATION: OBEDIENCE IN LAWS OF HEALTH AND HEALING
	34 .1 CT	GOD WORKS ON MAN'S BEHALF. MEANING?
	33 .3 RC	MIRACLES: USE ALL MEANS AVAILABLE ON ONE'S OWN BEHALF
	52 .5 CT	NATURAL AND SUPERNATURAL AGENCIES. COOPERATION BETWEEN
	72 .2 CT	NATURAL AND SUPERNATURAL IN HEALING. RELATIONSHIP?
	29 .2 CT	NATURAL AND SUPERNATURAL. COOPERATION BETWEEN?
	33 .3 CT	NATURAL AND SUPERNATURAL. RELATIONSHIP IN MIRACLES?
	19 .1 CT	NATURAL AND SUPERNATURAL: HOW DO THEY COOPERATE?
	46C.1 CT	NATURAL AND SUPERNATURAL: HOW DO THEY COOPERATE?
( 55.0)		DOCTRINES OF SALVATION. CROSS. ROLE OF. IN SALVATION
	119D.1 CT	BREAD. MEANING OF THE SYMBOL?
	123 .1 CT	CROSS: "IT IS FINISHED" WHAT HAD JESUS ACCOMPLISHED?
	115 .5 CT	CROSS: ITS ROLE IN PLAN OF SALVATION?
	123 .4 CT	CROSS: NATURE AND EXTREMITY OF THE STRUGGLE
	115 .5 CT	CROSS: PURPOSE OF THE CROSS
	123 .1 CT	CROSS: RELATIONSHIP OF CALVARY TO THE ATONEMENT?
	115 .5 RC	CROSS: WHEN I AM LIFTED UP. I WILL DRAW ALL MEN
	123 .10CT	CROSS: WHY MALEVOLENCE OF SATAN? WHAT WAS AT STAKE?
	115 .5 CT	SALVATION. ROLE OF THE CROSS IN PLAN OF?
	70 .2 RA	WILLINGNESS: DEDICATED TO DO GOD'S WILL
( 55.5)		DOCTRINES OF SALVATION. DECISION FOR ETERNAL LIFE
	71 .3 RC	ACCEPT THE IMPERATIVE OF JESUS AS THE ONLY HOPE
	20 .2 RC	BELIEVE IN CHRIST AS SAVIOUR
	34 .3 RA	BELIEVE IN JESUS
	42B	RC BELIEVE. RESPOND. ACCEPT SALVATION
	98 .4 RA	CHRIST MUST HAVE FIRST PLACE
	116A.4 RA	DECISION FOR ETERNAL LIFE. URGENCY OF
	84 .2 RC	DECISION FOR CHRIST: RESPOND BEFORE IT IS TOO LATE
	91E.2 RC	DECISION FOR CHRIST: RESPOND BEFORE IT IS TOO LATE
	54 .5 RC	ETERNAL LIFE. REACH OUT FOR

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	10 .4 RA FAITH IN THE CHRIST THE WISEMEN WORSHIPPED
	91E.2 RC PREPARE NOW FOR ETERNITY
	91E.3 RC PREPARE NOW FOR ETERNITY
	89 .4 CT RATIONALIZATION AND TRUE REASONS. WHAT IS THE DIFFERENCE?
	7 .1 RC RECEPTIVE, SUBMISSIVE SPIRIT
	28 .3 RC RESPOND TO CALL
	103 .3 CT RICH YOUNG RULER AND ZACCHAEUS, COMPARISON?
	111C RC RIGHTEOUSNESS OF CHRIST, PUT ON WITHOUT DELAY
	91C.6 RC RIGHTEOUSNESS OF CHRIST: ACCEPT AND WALK IN IT
	103 .1 RA SALVATION MORE IMPORTANT THAN OPINION OF PEOPLE
	89 .4 CT SALVATION. ANY VALID REASONS FOR REJECTING?
	460.4 RA SALVATION: PRIZE ABOVE ALL ELSE
	91E.3 CT SECOND CHANCE IN THE AFTERLIFE?
	16 .2 RC SEEK GOD FIRST
	1A.1 RC SUBMISSION TO CHRIST
	70 .2 RA SUBMISSIVE HEART
	111C RC WEDDING GARMENT, PUT ON WITHOUT DELAY
	103 .3 CT ZACCHAEUS AND RICH YOUNG RULER, COMPARE?
( 56.0 )	DOCTRINES OF SALVATION: ELECTION, FREEDOM, THE WILL
	123C.5 CT ELECTION: YOU DID NOT CHOOSE ME, MEANING?
	120C.5 RK ELECTION: YOU DID NOT CHOOSE ME, I CHOSE YOU
	88 .2 CT FREEDOM: CAN WILL OF MAN FRUSTRATE GOD'S WILL?
	71 .5 CT FREEDOM: WHAT IS THE FREEDOM THAT TRUTH GIVES?
	27 .2 CT LIBERTY, CHRISTIAN, MEANING?
	68.1 CT PREDESTINATION IN HISTORICAL EVENTS?
	68 .4 CT PREDESTINATION, FATALISM: BY WHOM MUST THE OFFENCE COME?
	68 .4 RK PREDESTINATION: "DOE TO HIM BY WHOM OFFENCES COME"
	88 .2 CT PREDESTINATION: CAN WILL OF MAN FRUSTRATE GOD'S WILL?
	120C.5 RA PREDESTINATION: MARVEL AT HIS ELECTING LOVE
	54 .4 CT PREDESTINATION: WHAT DOES THIS TEACH ABOUT IT?
	119C.1 CT PROPHECY THE SAME AS PREDESTINATION?
	107 .3 CT PROPHECY: IS FULFILLMENT OF PROPHECY PREDESTINED?
	43A.3 CT WILL OF MAN: HOW DOES GOD INFLUENCE?
	121 .5 RC WILL OF GOD, SEEK TO KNOW AND SUBMIT
	95A CT WILL OF GOD: DOES HE EVER ANSWER AGAINST HIS WILL?
	51 .3 CT WILL OF GOD: WAS JOHN THE BAPTIST'S DEATH GOD'S WILL?
( 57.0 )	DOCTRINES OF SALVATION: FAITH, BELIEF, DOUBTS, TRUST
	39F.2 RC ASK AND BELIEVE
	132 .2 CT BELIEF AND SALVATION, RELATIONSHIP?
	115 .6 CT BELIEF AND UNBELIEF, CONSEQUENCES?
	132 .2 CT BELIEF AND UNBELIEF, IMPORTANCE OF
	113 .5 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	48C.1 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	132 .1 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	100 .2 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	128 .2 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	10 .4 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	29 .2 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	34 .3 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	42A.1 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	42B CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	42C.1 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	43 .1 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	45 .2 RK BELIEF AND UNBELIEF, NATURE AND CAUSES?
	54 .2 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	54 .4 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	59 .1 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	61 .4 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	66 .2 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	77 .5 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	81 .1 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	106 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	115 .5 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	125A.2 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	127 .5 CT BELIEF AND UNBELIEF, NATURE AND CAUSES?
	30 .3 CT BELIEF AND UNBELIEF, NATURE OF?

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- 58 CT BELIEF AND UNBELIEF. NATURE OF?
- 48C.3 CT BELIEF AND UNBELIEF. NATURE OF: WHY THE PHARISEES DOUBTED?
- 81 .3 RK BELIEF AND UNBELIEF. CHRIST WARNS OF DANGER
- 54 .2 RK BELIEF AND UNBELIEF: "WHAT SIGN DO YOU DO THAT WE MAY BELIEVE?"
- 42C.1 CT BELIEF AND UNBELIEF: HOW IS GOD KNOWN?
- 43 .1 CT BELIEF AND UNBELIEF: HOW JESUS DEALT WITH DOUBTERS
- 71 .3 CT BELIEF AND UNBELIEF: WHAT IS AT STAKE?
- 115 .4 CT BELIEF AND UNBELIEF: WHEN TO EXPECT A VOICE FROM HEAVEN?
- 125D CT BELIEF AND UNBELIEF: WHEN WILL NO EVIDENCE BE ADMITTED?
- 81 .3 CT BELIEF AND UNBELIEF: WHY IS DOUBTING DANGEROUS?
- 132 .1 RK BELIEF: "THAT YOU MAY BELIEVE THAT JESUS IS THE CHRIST"
- 71 .3 RK BELIEF: "YOU WILL DIE IN SINS. UNLESS BELIEVE THAT I AM HE"
- 115 .5 CT BELIEF: PEOPLE WHO HEARD VOICE FROM HEAVEN DID NOT BELIEVE
- 115 .5 CT BELIEF: REJECTORS DID NOT UNDERSTAND VOICE FROM HEAVEN
- 30 .3 RA BELIEVE
- 42B RC BELIEVE. ACCEPT EVIDENCES HE HAS GIVEN
- 123 .2 RC BELIEVE. DOUBT NOT
- 81 .1 RA BELIEVE. HAVE FAITH IN JESUS
- 65 .2 RC BELIEVE. NOT CHALLENGE GOD
- 124 .2 CT BURIAL. TOMB SEALED AND GUARDED: WHY?
- 120A.3 RA CONFIDENCE IN THE FATHER DUE TO CHRIST'S REVELATION
- 30 .3 CT DOUBT. OPPORTUNITIES GIVEN
- 65 .3 CT DOUBT. THE RIGHT PRAYER WHEN ASSAILED BY DOUBT?
- 128 .2 CT DOUBTING IS NOT A VIRTUE
- 128 .1 CT DOUBTS. HOW JESUS DEALT WITH?
- 45 .2 RC DOUBTS. RESIST
- 45 .2 RK DOUBTS. SOURCE OF. AN EVIL HEART
- 81 .3 RC DOUBTS. HEED CHRIST'S WARNING CONCERNING
- 45 .2 RK DOUBTS: DANGER OF DOUBTING
- 46A.3 CT DOUBTS: DANGER OF REJECTING LIGHT
- 106 CT DOUBTS: DANGER OF. CAN LEAD TO UNEXPECTED EXTREMES
- 42A.1 CT DOUBTS: HOW DOES JESUS DEAL WITH DOUBTERS?
- 43 .1 CT DOUBTS: HOW JESUS DEALT WITH DOUBTING SIMON
- 42B RK DOUBTS: JESUS CONDEMNS "THIS GENERATION" FOR UNBELIEF
- 45 .2 RC DOUBTS: SEEK A NEW HEART AS THE SOLUTION TO DOUBT
- 123 .1 RC DOUBTS: SEEK MORE EVIDENCE IF THERE ARE DOUBTS
- 42A.1 RC DOUBTS: TELL OUR DOUBTS TO HIM
- 45 .2 CT DOUBTS: WHY IS DOUBTING DANGEROUS?
- 81 .3 CT DOUBTS: WHY THEY ARE DANGEROUS?
- 42B CT DOUBTS: WHY WAS UNBELIEF OF CITIES CONDEMNED. JOHN THE B. NOT?
- 66 .2 RA FAITH ALLIED WITH THE WILL
- 10 .4 CT FAITH AND HUMILITY. RELATIONSHIP BETWEEN?
- 10 .4 CT FAITH AND WORSHIP. RELATIONSHIP BETWEEN?
- 92 .3 RK FAITH AS A MUSTARD SEED
- 105 .3 CT FAITH IN THE FACE OF UNANSWERED PRAYER. HOW TO HAVE?
- 56 .2 RA FAITH THAT DOES NOT WEAKEN WHEN TRIED
- 123 .6 RA FAITH THAT IS NOT SUBJECT TO OUTWARD CONDITIONS
- 36 .1 RC FAITH THAT WORKS
- 10 .4 RC FAITH THAT WORSHIPS AND OBEYS
- 39F.2 RA FAITH TO ASK AND RECEIVE
- 105 .3 RC FAITH. EVEN WHEN REQUESTS ARE NOT IMMEDIATELY GRANTED
- 43 .1 RA FAITH. EVEN WHEN WE DO NOT UNDERSTAND HIS PURPOSES
- 30 .3 CT FAITH. EVIDENCE GIVEN & OPPORTUNITIES TO DOUBT
- 56 .2 CT FAITH. EXAMPLE OF FROM SYROPHOENIAN WOMAN?
- 92 .3 RC FAITH. EXERCISE FOR GROWTH
- 54 .2 RA FAITH. HAVE A SIMPLER
- 92 .3 CT FAITH. HOW DOES THE MUSTARD SEED REPRESENT?
- 29E.1 RA FAITH. MANIFEST TRUE. SHOWN BY SUBMISSION TO GOD'S WILL
- 125A.2 CT FAITH. NATURE OF
- 30 .1 CT FAITH. NATURE OF TRUE
- 65 .2 CT FAITH. NATURE OF TRUE?
- 29F.1 CT FAITH. NATURE OF TRUE: HOW SHOWN BY LEPER?
- 48B.1 CT FAITH. NATURE OF?
- 102 .2 CT FAITH. STRENGTHEN BY TESTIFYING
- 42C.1 CT FAITH. TRUE. BASED ON KNOWLEDGE OF GOD
- 102 .2 CT FAITH. VALUE OF EXPRESSING?

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	39F.2 CT FAITH: "ASK AND RECEIVE," MEANING?	
	39F.2 RK FAITH: "ASK AND RECEIVE"	
	43C.1 CT FAITH: "DO YOU BELIEVE?" PURPOSE OF THE QUESTION?	
	65 .3 RK FAITH: "I BELIEVE; HELP MY UNBELIEF!"	
	65 .2 RK FAITH: "IF YOU CAN DO ANYTHING"	
	132 .2 RK FAITH: "THAT BELIEVING, YOU MAY HAVE LIFE IN HIS NAME"	
	54 .4 RA FAITH: HAVE A SIMPLER FAITH	
	77 .5 RA FAITH: PRIZE SIMPLE FAITH	
	10 .4 CT FAITH: WHAT CONSTITUTES GREAT FAITH?	
	42A.1 RC FAITH: ASK INCREASE OF FAITH IN PLACE OF DOUBTS	
	123 .6 CT FAITH: CAN IT TRIUMPH OVER EVERY CIRCUMSTANCE?	
	48B.1 CT FAITH: CASUAL TOUCH VS. TOUCH OF FAITH, COMPARED?	
	77 .2 RK FAITH: DISCIPLES TO MAKE NO PROVISION FOR THEMSELVES	
	33 .1 CT FAITH: DOES GOD REWARD A MISGUIDED FAITH?	
	48C.1 CT FAITH: EFFECT OF EXPRESSION ON FAITH?	
	48C.1 RC FAITH: GIVE FREQUENT EXPRESSION TO FAITH	
	48B.1 RC FAITH: HAVE ACTIVE, SEEKING	
	30 .1 RC FAITH: HAVE FAITH THAT WORKS	
	106 .2 RK FAITH: IF YOU HAVE FAITH AND FORGIVE, YOU CAN MOVE MTS.	
	77 .2 CT FAITH: MAKE NO PROVISION--WHY IS THIS NOT PRESUMPTION?	
	106 .2 CT FAITH: NATURE OF THE FAITH THAT CAN MOVE MOUNTAINS?	
	77 .2 RA FAITH: TRUST HIM TO PROVIDE FOR WHAT HE HAS COMMANDED	
	106 .2 RA FAITH: TRUST GOD AND MOVE MOUNTAINS	
	40 CT FAITH: WHAT IS TRUE FAITH, SAVING FAITH?	
	105 .3 CT LAZARUS: MARY'S EXAMPLE OF FAITH	
	92 .3 CT MUSTARD SEED, WHY IS IT AN EXAMPLE OF GREAT FAITH?	
	77 .2 CT PRESUMPTION: WORKERS TO MAKE NO PROVISION?	
	47 .1 CT PRESUMPTION AND TRUST, WHAT IS THE DIFFERENCE?	
	16 .4 RC PRESUMPTION, AVOID	
	16 .4 RK PRESUMPTION, MEANING?	
	16 .4 RK PRESUMPTION, MEANING?	
	53 .4 CT PRESUMPTION, WHAT IS IT?	
	47 .1 CT PRESUMPTION: WHAT IS IT?	
	91C.3 CT PRODIGAL RETURNED TO FATHER: WHY? ON WHAT BASIS?	
	77 .2 CT PROVISION, MAKE NONE--FAITH OR PRESUMPTION?	
	21 .2 RA REASSURANCE: GOD KNOWS OUR NEEDS	
	47 .3 RK REJUKES THE DISCIPLES FOR LACK OF FAITH	
	123A.2 CT RESURRECTION: WHY WERE DISCIPLES ASTONISHED AND UNPREPARED	
	132 .2 CT SALVATION AND BELIEF, RELATIONSHIP?	
	47 .1 RK STORM: JESUS SLEPT, TRUST IN HIS HEAVENLY FATHER	
	33 .1 CT SUPERSTITION: DOES GOD REWARD A MISGUIDED FAITH?	
	56 .2 CT SYRPHONCEAN WOMAN AS AN EXAMPLE OF FAITH?	
	122A.1 CT TRIAL: WHY WERE JEWS APPREHENSIVE?	
	83 .2 CT TRUST AND PRESUMPTION, DISTINCTION?	
	81 .1 RK UNBELIEF: "HE CASTS OUT DEMONS BY BEELZEBUB"	
	113 .5 RK UNBELIEF: YOU BUILD PROPHET'S MONUMENTS, BUT REJECT TRUTH	
	80 .2 RA WILLINGNESS OF GOD TO ANSWER OUR PRAYER, TRUST	
	29E.2 RA WILLINGNESS TO HEAL AND CLEANSE, TRUST GOD'S	
( 58.0 )	DOCTRINES OF SALVATION, FEELINGS, THEIR PLACE IN CHRISTIAN BELIEF	
	120B.3 RK FEELINGS: CHRIST GIVES PEACE	
	120B.3 CT FEELINGS: WHAT IS THEIR PROPER PLACE?	
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	69 .3 RC FORGIVE ALWAYS AND WITHOUT BEING ASKED	
	104 .2 RC FORGIVE AND EXERCISE FAITH TO MOVE MOUNTAINS	
	123 .5 RC FORGIVE AND PRAY FOR ENEMIES	
	69 .4 RC FORGIVE AS WE HAVE BEEN FORGIVEN	
	92 .2 RC FORGIVE AS CHRIST HAS FORGIVEN US	
	92 .2 RK FORGIVE SEVEN TIMES A DAY	
	39F.1 RC FORGIVE, SUPPORT OTHERS	
	30 .2 CT FORGIVENESS AND PHYSICAL HEALING, RELATIONSHIP?	
	91C.4 RC FORGIVENESS, FIND THROUGH FREE CONFESSION OF SIN	
	30 .2 RA FORGIVENESS, GREATEST VALUE	
	123 .5 CT FORGIVENESS, MEANING AND EXTENT?	
	69 .3 CT FORGIVENESS, NATURE OF?	
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- 111C CT RIGHTEOUSNESS OF CHRIST: MEANING OF THE WEDDING GARMENT?
- 116C.2 CT RIGHTEOUSNESS. NATURE OF TRUE?
- 91C.6 CT ROBE OF FATHER FOR THE PRODIGAL. MEANING?
- 120A.2 CT SALVATION: THE ALL-SUFFICIENCY OF CHRIST
- 111C CT WEDDING FEAST. MEANING OF THE GARMENT?
- 111C CT WEDDING GARMENT. MEANING OF THE SYMBOL?
- ( 65.4 ) DOCTRINES OF SALVATION. LAW
  - 39C.1 CT LAW. DISCIPLES' RELATIONSHIP TO?
  - 34 .1 RC LAW. HONOR AND OBEY
  - 34 .1 RA LAW. PROPER ATTITUDE TOWARD
  - 35 .1 RA LAW. PROPER ATTITUDE TOWARD
  - 35 .1 RA LAW. RIGHT ATTITUDE TOWARD
  - 9 .1 CT LAW. WHAT WAS JESUS' RELATIONSHIP TO?
  - 9 .2 CT LAW. WHAT WAS JESUS' RELATIONSHIP TO?
  - 29E.3 CT LAW. JESUS RELATION TO: LEPER SHOW HIMSELF TO PRIEST
  - 55 .1 CT LAW. JESUS' RELATIONSHIP TO
  - 98 .1 CT LAW: "KEEP THE COMMANDMENTS"
  - 98 .2 RK LAW: "KEEP THE COMMANDMENTS"
  - 8 RK LAW: "UNDER THE LAW." EXAMPLE IN CIRCUMCISION
  - 39C.2 CT LAW: FREEDOM OF SPIRITUAL LAW?
  - 83 .9 CT LAW: CHRISTIAN'S RELATION TO LAW OF LAND?
  - 98 .3 CT LAW: CHRISTIAN'S RELATIONSHIP TO LAW?
  - 112A CT LAW: CHRISTIANS RELATIONSHIP TO CIVIL LAW?
  - 112C CT LAW: HOW IS IT FULFILLED BY LOVE?
  - 98 .2 CT LAW: JESUS RELATIONSHIP TO LAW
  - 9 .2 RK LAW: JESUS' RELATIONSHIP TO LAW
  - 98 .3 CT LAW: LEGALIST CONCEPT VS. SPIRITUAL CONCEPT OF LAW?
  - 29E.3 RK LAW: LEPER TO SHOW HIMSELF TO PRIESTS
  - 120A.5 CT LAW: OBEDIENCE AND LOVE. RELATIONSHIP?
  - 120B.2 CT LAW: OBEDIENCE AND LOVE. RELATIONSHIP?
  - 120C.4 CT LAW: OBEDIENCE AND LOVE. RELATIONSHIP?
  - 112A RK LAW: REFUSE TO CAESAR THE THINGS THAT ARE HIS
  - 39C.2 RC LAW: SPIRITUAL LAWKEEPING
  - 39C.1 CT LAW: SPIRITUAL MEANING OF THE LAW?
  - 39C.2 RK LAW: THE SIX ANTI-THESIS
  - 39C.2 CT LAW: WHAT IS SPIRITUAL LAWKEEPING?
  - 120A.5 RK LAWKEEPING FOR LOVE
  - 35 RC LAWKEEPING IN SPIRIT OF LAW. NOT LETTER
  - 113 .4 CT LAWKEEPING. NATURE OF TRUE
  - 34 .1 CT LAWKEEPING. NATURE OF TRUE?
  - 35 CT LAWKEEPING. NATURE OF TRUE?
  - 120B.2 RK LAWKEEPING: KEEPING CHRIST'S "WORD" AN EVIDENCE OF LOVE
  - 120C.4 RK LAWKEEPING: OBEDIENCE. THE CONDITION OF FRIENDSHIP
  - 113 .4 CT LAWKEEPING: WHAT ARE "WEIGHTIER MATTERS OF THE LAW"?
  - 113 .4 RK LAWKEEPING: YOU TITHE THE MINT, ETC.
  - 35 RC LEGALISM. AVOID
  - 30 .2 RC LEGALISM. BLIND RELIGION OF LETTER. AVOID
  - 98 .3 CT LEGALISM: WHAT WAS RICH YOUNG RULER'S CONCEPT OF LAW?
  - 98 .5 RK RICH YOUNG RULER: "IT IS HARD FOR RICH MAN TO BE SAVED"
  - 98 .3 CT RICH YOUNG RULER: WHAT WAS HIS CONCEPT OF LAW?
  - 98 .2 RK SALVATION: "KEEP THE COMMANDMENTS"
  - 98 .1 RK SALVATION: "WHAT GOOD DEED MUST I DO?"
  - 98 .1 CT SALVATION: WHAT WAS YOUNG RULER'S CONCEPT?
  - 55 .2 RK TRADITION VS. LAW: "YOU ANNUL THE LAW BY YOUR TRADITIONS!"
  - 55 .3 CT UNCLEAN FOODS: MEANING OF CLEAN AND UNCLEAN?
  - 55 .3 RA UNCLEAN: NOT CALL UNCLEAN WHAT GOD HAS CALLED CLEAN
- ( 66.0 ) DOCTRINES OF SALVATION. KINGDOM OF GOD/KINGDOM OF HEAVEN
  - 32 RK CLOTH. NEW AND OLD
  - 94 .1 RK KINGDOM COMES NOT WITH OUTWARD SIGNS: WILL BE AS LIGHTNING
  - 83 .4 RA KINGDOM OF HEAVEN OVER MATERIAL GOODS. VALUE
  - 94 .2 RK KINGDOM WILL SURPRISE MILLIONS
  - 910.4 RC KINGDOM. ENTER "VIOLENTLY"
  - 910.4 RK KINGDOM. ENTERING VIOLENTLY
  - 86 .1 RK MUSTARD. KINGDOM OF HEAVEN LIKE
  - 94 NATURE OF THE KINGDOM
  - 460.2 RK TREASURE FOUND IN A FIELD

- Topical  
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Point No.
- 89 .3 CT FORGIVENESS. 70 x 7. MEANING?
  - 30 .2 RK FORGIVENESS: "YOUR SINS ARE FORGIVEN"
  - 108 .2 CT FORGIVENESS: WHY IS IT A CONDITION TO ANSWERED PRAYER?
  - 108 .2 RK FORGIVENESS: WITH FAITH AND FORGIVENESS, YOU CAN MOVE MTS.
  - 89 .3 RA FORGIVING. TOLERANT SPIRIT
  - ( 62.0) DOCTRINES OF SALVATION. GOSPEL INVITATION
    - 460.1 RC IMPERFECT. COME TO GOD ALTHOUGH WE ARE
    - 70 .6 CT INVITATION: "COME TO ME AND DRINK." MEANING?
  - ( 63.0) DOCTRINES OF SALVATION. GOSPEL. NATURE OF
    - 83 .7 RK DIVISION. GOSPEL BRINGS
    - 50 .8 RK GOSPEL BRINGS DISSENSION
    - 460.4 RA GOSPEL. PRIZE
    - 87 CT NARROW GATE: IN WHAT SENSE IS IT NARROW?
    - 290.2 CT NAZARETH. CAPERNAUM. SYCHAR: CF. JESUS' RECEPTION
    - 91A RA SOUL. VALUE CF. SEEN IN PARABLES OF COIN AND SHEEP
  - ( 64.0) DOCTRINES OF SALVATION. GRACE
    - 84 .2 CT GRACE OF GOD. IS IT INFINITE? (PARABLE OF FIG TREE)
    - 111C CT GRACE OF GOD: IS IT INFINITE?
    - 113 .6 CT GRACE. IS IT INFINITE?
    - 111B RC AGENCY OF GOD. DO NOT DESPISE
  - ( 64.5) DOCTRINES OF SALVATION. JUSTIFICATION
    - 40 CT CENTURION: AN EXAMPLE OF JUSTIFYING FAITH?
    - 1198.3 RC CLEANSING REPRESENTED BY FOOTWASHING. ACCEPT
    - 78 CT GOOD SAMARITAN: APPLICATION TO JUSTIFICATION BY FAITH?
    - 43 .1 CT JUSTIFICATION AND GOOD WORKS. RELATIONSHIP?
    - 98 .1 CT JUSTIFICATION BY FAITH. HOW ILLUSTRATED IN YOUNG RULER?
    - 3 .1 CT JUSTIFICATION BY FAITH. HOW RELATED TO HIS SINLESS NATURE?
    - 40 CT JUSTIFICATION BY FAITH: HOW DOES CENTURION ILLUSTRATE?
    - 69 .4 RC JUSTIFICATION BY GRACE. ROOT OF ALL TRUE MORALITY
    - 69 .4 CT JUSTIFICATION SEEN IN PARABLE OF UNFORGIVING DEBTOR?
    - 78 CT JUSTIFICATION. APPLICATION FROM GOOD SAMARITAN?
    - 30 .2 RA JUSTIFICATION. HIGHEST POSSIBLE VALUE
    - 95B CT JUSTIFICATION. HOW ILLUSTRATED IN PARABLE OF TAX COLLECTOR?
    - 91C.6 CT JUSTIFICATION. HOW REPRESENTED IN FATHER'S ROBE?
    - 99 .1 CT JUSTIFICATION. IN PARABLE OF LABORERS IN VINEYARD?
    - 91C.2 CT JUSTIFICATION. NEED FOR. SEEN IN PRODIGAL'S SITUATION?
    - 92 .4 CT JUSTIFICATION. PLACE OF WORKS UNDER?
    - 123 .8 CT JUSTIFICATION. RELATIONSHIP OF THE CROSS TO?
    - 125A.1 CT JUSTIFICATION. RELATIONSHIP TO RESURRECTION?
    - 69 .4 RA JUSTIFICATION. ROOT OF VALUING OF FELLOW MEN
    - 30 .2 RC JUSTIFICATION. SEEK ABOVE ALL ELSE
    - 91C.6 RC JUSTIFICATION: ACCEPT AND WALK IN IT
    - 111C CT JUSTIFICATION: MEANING OF THE WEDDING GARMENT?
    - 121 .3 CT JUSTIFICATION: MEANING OF CHRIST AS OUR SUBSTITUTE?
    - 121 .2 CT JUSTIFICATION: MEANING OF CHRIST'S ROLE AS SINBEARER?
    - 1208.3 CT JUSTIFICATION: PLACE OF FEELINGS IN CHRISTIAN EXPERIENCE?
    - 120F.1 CT JUSTIFICATION: RELATIONSHIP TO GLORIFICATION?
    - 40 RA JUSTIFICATION: TRUST MERITS OF CHRIST. NOT OUR OWN
    - 43 .2 CT JUSTIFICATION: WHAT IS TRUE MOTIVATION FOR GOOD WORKS?
    - 98 .1 CT JUSTIFICATION: WHAT WAS YOUNG RULER'S CONCEPT?
    - 116C.1 CT JUSTIFICATION: WHY WILL THE JUDGMENT BE ACCORDING TO WORKS?
    - 91C.3 RA LOVE OF FATHER FOR SINNERS. TRUST
    - 91C.6 CT PRODIGAL GETS THE FATHER'S ROBE. MEANING
    - 91C.2 CT PRODIGAL'S CONDITION. SYMBOLIZES NEED FOR JUSTIFICATION?
    - 95B CT SALVATION: BASIS FOR ACCEPTANCE WITH GOD?
  - ( 65.0) DOCTRINES OF SALVATION. JUDGMENT
    - 116C.1 RK JUDGMENT ACCORDING TO WORKS
    - 83 .1 RC JUDGMENT. PREPARE FOR
    - 468.2 RK JUDGMENT. REPRESENTED IN PARABLE OF WEEDS
    - 116C.3 RK JUDGMENT. TREATMENT OF NEEDY GIVEN AS BASIS
    - 116C.3 CT JUDGMENT. WHY IS TREATMENT OF NEEDY THE BASIS?
    - 116C.4 RK JUDGMENT: BOTH SAVED AND LOST ARE SURPRISED
    - 116C.2 RK JUDGMENT: SINS OF OMISSION COUNT TOO
    - 91E.2 CT LAZARUS. PARABLE OF: WHEN WILL JUSTICE BE DONE?
  - ( 65.1) DOCTRINES OF SALVATION. RIGHTEOUSNESS BY FAITH
    - 91C.6 CT RIGHTEOUSNESS OF CHRIST IN ROBE FOR PRODIGAL. HOW?

Topical  
No.  
(67.0 ) Teaching  
Point No.

- ( 67.01 DOCTRINES OF SALVATION: MORALITY, ETHICS, GOOD WORKS
- 39G RK DEEDS ARE EVIDENCE OF HEART CONDITION
  - 39G RK DEEDS COUNT MORE THAN WORDS BEFORE GOD
  - 39G RC DEEDS OF THE WORD, NOT HEARERS ONLY
  - 111A CT DOING AND SAYING, RESPONSIBILITY, RELATIONSHIP?
  - 39C.1 RK ETHIC: CHRISTIAN ETHIC COMPARED WITH OTHER KINDS
  - 39A CT ETHIC: WHAT ETHIC IS REVEALED IN THE BEATITUDES?
  - 39C.3 RK ETHICS, GOAL OF, GODLIKENESS
  - 39D CT ETHICS, CHRISTIAN, WHAT IS TRUE MOTIVATION?
  - 39F.3 CT ETHICS: MEANING OF GOLDEN RULE?
  - 39F.3 RK ETHICS: THE GOLDEN RULE
  - 45B.1 CT FAITH AND WORKS, RELATIONSHIP?
  - 39F.3 CT GOLDEN RULE, MEANING?
  - 39F.3 RC GOLDEN RULE, PRACTICE
  - 55 .2 CT HIERARCHY OF MORAL AUTHORITY, LAW AND TRADITION?
  - 89 .2 RA HIERARCHY OF VALUES IN SABBATHKEEPING
  - 36 .2 RA HIERARCHY OF VALUES, MERCY AND NOT SACRIFICE
  - 12 .3 RA HIERARCHY OF VALUES, SPIRITUAL OVER MATERIAL VALUES
  - 30 .2 RA HIERARCHY OF VALUES: FORGIVENESS OF, HEALING
  - 39C.2 RA HIERARCHY OF VALUES: CUT OFF THE HAND TO SAVE THE BODY
  - 39E RA HIERARCHY OF VALUES: SPIRITUAL OVER MATERIAL
  - 122A.6 RC INTEGRITY, NO CAUSE FOR TRUE ACCUSATIONS?
  - 89 .2 RC MORALITY ACCORDING TO HIERARCHY OF PRINCIPLES
  - 69 .4 RC MORALITY BASED ON CONSCIOUSNESS OF OUR JUSTIFICATION
  - 70 .4 RC MORALITY BASED ON HIERARCHY OF PRINCIPLES
  - 85 .2 RC MORALITY BY HIERARCHY OF MORAL PRINCIPLES
  - 55 .2 RC MORALITY BY HIERARCHY OF MORAL PRINCIPLES
  - 36 .2 RC MORALITY BY HIERARCHY OF PRINCIPLES
  - 108 .1 RC MORALITY, INTERNAL EQUAL TO EXTERNAL
  - 111A RC MORALITY, INTERNAL EQUAL TO EXTERNAL
  - 116C.2 CT MORALITY, NATURE OF TRUE?
  - 81 .2 CT MORALITY, NOT AN EMPTY QUALITY, MUST BE POSITIVE
  - 69 .5 RA MORALITY, RIGHT MOTIVATION, GRATITUDE FOR FORGIVENESS
  - 81 .2 RC MORALITY: FILL LIFE WITH POSITIVE VALUES AND ACTIVITY
  - 70 .4 CT MORALITY: IS THERE A HIERARCHY OF MORAL PRINCIPLES?
  - 70 .5 RC MORALITY: MORAL DECISIONS ON SPIRITUAL, NOT MATERIAL VALUE
  - 103 .3 CT MORALITY: REFORM AND REPENTANCE, RELATIONSHIP?
  - 103 .3 RC MORALITY: REFORMATION OF LIFE STYLE AS EVIDENCE OF REPENT.
  - 24 .2 CT OBEDIENCE AND INTELLECTUAL UNDERSTANDING, RELATIONSHIP?
  - 120A.5 RC OBEDIENCE MOTIVATED BY LOVE
  - 120A.2 RC OBEDIENCE MOTIVATED BY LOVE
  - 120C.4 RC OBEDIENCE MOTIVATED BY LOVE
  - 39C.3 CT PERFECTION, MEANING OF ?
  - 39C.3 RK PERFECTION: GODLIKENESS, THE CHRISTIAN'S GOAL
  - 35 RC PRINCIPLED MORALITY ACCORDING TO HIERARCHY OF VALUES
  - 89 .4 RC RATIONALIZING REGARDING DUTY, AVOID
  - 103 .3 RC REFORMATION AS EVIDENCE OF REPENTANCE
  - 120C.2 CT SALVATION: ROLE OF FRUITBEARING IN SALVATION?
  - 116C.3 CT SALVATION: WHY IS TREATMENT OF NEEDY BASIS FOR JUDGMENT?
  - 69 .5 CT SANCTIFICATION, CAUSE OR CONSEQUENCE OF SALVATION?
  - 46C.2 RA SANCTIFICATION: ENJOY AND APPRECIATE EACH STAGE
  - 46C.2 CT SANCTIFICATION: HOW DOES GROWTH OF SEED REPRESENT?
  - 104 .2 RK TALENTS: SERVANTS REWARDED ACCORDING TO WORKS
  - 113 .4 CT TITHING THE MINT: THIS YOU OUGHT TO HAVE DONE, MEANING?
  - 55 .1 RK TRADITION, "YOUR DISCIPLES TRANSGRESS"
  - 55 .1 RA TRADITION, RIGHT ATTITUDE TOWARD
  - 55 .1 CT TRADITION: DOES IT HAVE A PLACE AS RELIGIOUS AUTHORITY?
  - 55 .2 CT TRADITION: DOES IT HAVE A PLACE AS RELIGIOUS AUTHORITY?
  - 120C.2 CT VINE: FRUITBEARING, MEANING OF SYMBOL?
  - 43 .1 CT WORKS OUT OF GRATITUDE FOR JUSTIFICATION?
  - 39G RK WORKS WILL ACCOMPANY TRUE PIETY
  - 92 .4 CT WORKS, PLACE OF, IN PLAN OF SALVATION?
  - 116C.1 CT WORKS, THE BASIS OF THE JUDGMENT, MEANING?
  - 40 RK WORKS: "HE IS WORTHY: HE BUILT US A SYNAGOGUE"
  - 98 .1 RK WORKS: "WHAT GOOD DEED MUST I DO?"
  - 116C.1 RK WORKS: JUDGMENT ACCORDING TO WORKS

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	118 CT WORKS: MARY'S MOTIVE FOR ANOINTING JESUS' FEET?
	98 .1 CT WORKS: PAYMENT ACCORDING TO WORKS IN VINETARD?
	104 .2 CT WORKS: PLACE OF WORKS IN THE PLAN OF SALVATION?
	104 .2 CT WORKS: SERVANTS REWARDED ACCORDING TO WORKS. MEANING?
	43 .2 CT WORKS: WHAT IS TRUE MOTIVATION FOR GOOD WORKS?
	98 .1 CT WORKS: WHAT WAS YOUNG RULER'S CONCEPT OF SALVATION?
	116C.1 CT WORKS: WHY JUDGMENT BY WORKS IF SALVATION IS BY FAITH?
	48 RK WHY? I AM NOT—THE CENTURION
( 67.5)	DOCTRINES OF SALVATION: PROPHECIES, THEIR PLACE & INTERPRETATION
	64.2 CT PROPHECY. PURPOSE OF?
	20 .3 CT PROPHECY. PURPOSE OF?
	62 .1 CT PROPHECY. PURPOSE OF?
	66 .1 CT PROPHECY. PURPOSE OF?
	100 .1 CT PROPHECY. PURPOSE OF?
	117 .1 CT PROPHECY. PURPOSE OF?
	119C.1 CT PROPHECY. PURPOSE OF?
	119C.3 CT PROPHECY. PURPOSE OF?
	119F.1 CT PROPHECY. PURPOSE OF?
	1200.1 CT PROPHECY. PURPOSE OF?
	127 .4 CT PROPHECY. PURPOSE OF?
	123 .4 CT PROPHECY. PURPOSE. HOW TO UNDERSTAND?
	64 .1 CT PURPOSE OF JESUS IN REPEATING PROPHECY OF HIS DEATH?
	9 .3 CT SIMON AND ANNA: PURPOSE OF RECOGNITION BY
	62 .1 CT SUFFERING. WHY JESUS CHOSE THE TIME HE DID TO REVEAL?
	117 .1 CT MEANING OF CRUCIFIXION. PURPOSE?
( 68.0)	DOCTRINES OF SALVATION. RELATIONSHIP OF BELIEVER TO CHRIST
	131 CT ASCENSION: WHY DISCIPLES JOYFUL WHEN HE HAD LEFT THEM?
	131 RA ASCENSION. REJOICE IN
	130 .2 RK ASSURANCE OF HIS PRESENCE
	130 .2 RA ASSURANCE OF CHRIST'S PRESENCE. REJOICE IN
	118C.4 RK ASSURANCE: BOTH SAVED AND LOST IN PARABLE ARE SURPRISED
	87 CT ASSURANCE: SHOULD WE OF "SURE" OF SALVATION?
	120E.4 RA ASTONISHMENT AT GOD'S RELATIONSHIP TO US
	120F.2 RA BELIEVER IN CHRIST, AS CHRIST IS IN THE FATHER
	1190.1 CT BREAD OF HIS BODY. A SACRAMENT?
	1190.1 CT BREAD OF HIS BODY. ONLY A SYMBOL?
	54 .3 CT BREAD OF LIFE STATEMENT. RELATIONSHIP TO LORD'S SUPPER?
	1190.1 RK BREAD OF THE LORD'S TABLE. HIS BODY
	1190.1 CT BREAD. MEANING OF THE SYMBOL?
	54 .3 RC BREAD: RECEIVE JESUS AS BREAD. DISCERN HIS BODY
	54 .3 RC BREAD: DISCERN JESUS' BODY IN ALL MATERIAL BENEFITS
	53 .4 RC COMMUNION WITH GOD. CONSTANT LOOKING TO HIM
	54 .6 RC DEPEND ON CHRIST AS HE DEPENDS ON THE FATHER
	65 .1 RA DEPENDENCE: CONTINUAL DEPENDENCE AND SELF-DISTRUST
	122A.5 RC DEPENDENCE: CONTINUAL DEPENDENCE AND SELF-DISTRUST
	120C.4 RA FRIENDSHIP WITH CHRIST
	120A.2 CT LIFE: MEANING OF JESUS AS THE "LIFE"?
	130 .2 RA PRESENCE OF CHRIST. REJOICE IN
	120A.1 RC PRESENCE OF CHRIST. THE CHRISTIANS GREATEST HOPE AND PRIZE
	12 .1 RC PRESENCE OF JESUS. MAINTAIN CONTACT
	120B.1 RC PRESENCE OF JESUS. SEEK THROUGH THE HOLY SPIRIT
	12 .1 RA PRESENCE OF JESUS. VALUE
	1A.1 RA RELATIONSHIP WITH CHRIST. ACCEPTING. RECEIVING CHRIST
	54 .5 RC RELATIONSHIP WITH CHRIST. ENTER. BEGINNING OF ETERNAL LIFE
	54 .3 CT RELATIONSHIP WITH CHRIST: "I AM THE BREAD OF LIFE." MEANING?
	54 .3 RK RELATIONSHIP WITH CHRIST: "I AM THE BREAD OF LIFE."
	54 .5 RK RELATIONSHIP WITH CHRIST: "IF ANYONE EATS OF THIS BREAD, HE WILL LIVE FOREVER"
	120C.4 RA RELATIONSHIP WITH CHRIST: FRIENDSHIP
	47 .2 RC RELATIONSHIP: ENTER THIS KIND OF RELATIONSHIP WITH GOD
	54 .6 RC RELATIONSHIP: WE IN CHRIST AS HE IN FATHER
	91C.5 RC SONSHIP. ACCEPT AND WALK IN IT
	290.2 RC SPIRITUAL RELATIONSHIP WITH JESUS. ENTER & MAINTAIN
	120C.1 CT UNION BETWEEN CHRIST AND THE BELIEVER. MEANING?
	120C.1 RC UNION WITH CHRIST. MAINTAIN
	120A.2 CT WAY: MEANING OF JESUS AS THE "WAY"?
( 68.1)	DOCTRINES OF SALVATION. RELATIONSHIP OF BELIEVER TO FATHER



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( 69.0)	120E.4 CT RELATIONSHIP OF BELIEVERS TO THE FATHER?
	DOCTRINES OF SALVATION. REPENTANCE
	122C CT JUOAS: DID HE REPENT?
	91C.4 CT PRODIGAL. HOW REPRESENTS TRUE REPENTANCE?
	103 .3 CT REPENTANCE AND REFORM. RELATIONSHIP?
	122C CT REPENTANCE OF JUOAS CP. REPENTANCE OF PETER
	122C RC REPENTANCE. MANIFEST TRUE
	122C CT REPENTANCE. NATURE OF TRUE?
	91C.4 CT REPENTANCE. TRUE. NOW SEEN IN EXAMPLE OF PRODIGAL?
	95W CT REPENTANCE. TRUE. PARABLE OF TAX COLLECTOR AND PHARISSE?
( 69.5)	DOCTRINES OF SALVATION. RESURRECTION AND ASCENSION
	131 CT ASCENSION. ROLE IN PLAN OF SALVATION?
	125A.1 CT RESURRECTION. ROLE IN PLAN OF SALVATION?
	105 .3 RK RESURRECTION: "I AM THE RESURRECTION AND THE LIFE"
	105 .3 CT RESURRECTION: "I AM THE RESURRECTION." MEANING?
	112B CT RESURRECTION: SIGNIFICANCE OF AFFIRMING THIS DOCTRINE?
	125A.1 CT SALVATION: ROLE OF RESURRECTION IN PLAN OF SALVATION?
( 70.0)	DOCTRINES OF SALVATION. REWARDS
	91E.2 RK FUTURE REWARDS IN PARABLE OF LAZARUS
	120A.1 RC HEAVEN. THE CHRISTIAN'S HOPE AND PRIZE
	83 .1 CT HIDDEN THINGS MADE KNOWN. NOW OR IN JUDGMENT?
	83 .1 RK HIDDEN THINGS WILL BE MADE KNOWN
	91E.2 RK LAZARUS. PARABLE OF: FUTURE REWARDS
	91E.2 CT LAZARUS. PARABLE OF: TEACHING ON FUTURE REWARDS?
	91E.3 CT LAZARUS. PARABLE: SECOND CHANCE IN THE AFTERLIFE?
	104 .2 RK REWARDS ACCORDING TO WORKS
	92 .4 RK REWARDS: "WE ARE UNGRATIFY SERVANTS"
	98 .6 RK REWARDS: YOU WHO HAVE LEFT ALL. SHALL HAVE 100 X MORE
	104 .2 RK TALENTS: SERVANTS REWARDED ACCORDING TO WORKS
	119D.2 RK VINE OF THE LORD'S TABLE. A PROMISE OF THE KINGDOM
( 71.0)	DOCTRINES OF SALVATION: SIN GUILT. RESPONSIBILITY
	72 .1 CT CATASTROPHES AND SIN. RELATIONSHIP?
	94 .1 CT CATASTROPHES AND SIN. RELATIONSHIP?
	33 .4 CT GUILT AND PHYSICAL ILLNESS. RELATIONSHIP?
	72 .4 CT KNOWLEDGE AND RESPONSIBILITY. RELATIONSHIP?
	134 .3 CT KNOWLEDGE AND RESPONSIBILITY. RELATIONSHIP?
	122E.2 CT LIGHT AND RESPONSIBILITY. RELATIONSHIP?
	122F.3 CT LIGHT. EXTREME RESULTS OF REJECTING
	71 .1 RC Obedience. WALK IN THE LIGHT
	42B CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	43 .2 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	45 .2 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	46A.3 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	72 .4 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	83 .6 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	89 .4 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	104 .3 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	111B CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	116B.2 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	123D.2 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	122F.4 CT OPPORTUNITY AND RESPONSIBILITY. RELATIONSHIP?
	108 .1 CT PROFESSION AND RESPONSIBILITY. RELATIONSHIP?
	111A CT PROFESSION AND RESPONSIBILITY. RELATIONSHIP?
	113 .1 CT PROFESSION AND RESPONSIBILITY. RELATIONSHIP?
	104 .3 CT RESPONSIBILITY AND KNOWLEDGE. RELATIONSHIP?
	89 .4 CT RESPONSIBILITY AND OPPORTUNITY. RELATIONSHIP?
	122B.2 CT RESPONSIBILITY AND OPPORTUNITY: DOES EVERY MAN HAVE?
	120D.2 RK RESPONSIBILITY: IF I HAD NOT COME. THEY WOULD HAVE NO SIN
	46A.2 CT RESPONSIBILITY: WHO IS RESPONSIBLE FOR OUR RESPONSE?
	46A.2 CT RESPONSIBILITY AND OPPORTUNITY. RELATIONSHIP?
	72 .1 CT SIN PUNISHED IN THIS LIFE?
	68 .3 RA SIN. ABHOR
	33 .4 RC SIN. ABHOR. AVOID
	68 .3 RC SIN. ABSTAIN FROM
	91C.2 RA SIN. ACCEPT. RECOGNIZE LOST CONDITION
	16 .3 RC SIN. ALERT TO RECOGNIZE AND RESIST

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- 16 .4 RC SIN. ALERT TO RECOGNIZE AND RESIST
- 16 .5 RC SIN. ALERT TO RECOGNIZE AND RESIST
- 16 .3 RA SIN. BROAD DEFINITION UNDER SPIRITUAL LAW
- 16 .4 RK SIN. BROAD DEFINITION UNDER SPIRITUAL LAW
- 16 .5 CT SIN. BROADENED DEFINITION
- 91C.2 CT SIN. CONDITION OF MAN LOST IN SIN. PARABLE OF PRODIGAL?
- 14 .6 CT SIN. HOW IT CAN BE OVERCOME?
- 16 .6 RK SIN. HOW JESUS OVERCAME
- 460.1 CT SIN. ORIGIN CP?
- 33 .4 RA SIN. PROPER ATTITUDE TOWARD
- 16 .3 RA SIN. SENSITIZED ATTITUDE TOWARD
- 16 .4 RA SIN. SENSITIZED ATTITUDE TOWARD
- 16 .5 RA SIN. SENSITIZED ATTITUDE TOWARD
- 117 .2 CT SIN. UNEXPECTED CONSEQUENCES
- 69 .4 CT SIN. WHAT IS THE SOLUTION GOD PROPOSES?
- 68 .3 CT SIN. CHRISTIAN'S ATTITUDE TOWARD?
- 33 .4 CT SIN. JESUS' ATTITUDE TOWARD?
- 33 .4 CT SIN. GUILTY AND PHYSICAL ILLNESS. RELATIONSHIP?
- 121 .2 CT SIN. MEANING OF CHRIST'S ROLE AS SINGULAR?
- 91C.4 RC SINS. CONFESS FREELY
- 116B.2 RA TALENT. NOT THE AMOUNT BUT WHAT WE DO WITH IT COUNTS
- 116B.2 RK TALENTS. PARABLE OF: ALL RECEIVED SOMETHING
- 104 .1 CT TALENTS. EACH SERVANT RECEIVED MONEY. MEANING?
- 104 .1 RK TALENTS. MASTER GAVE MONEY TO EACH SERVANT
- 104 .3 RK TALENTS. MASTER SAID. "YOU KNEW I AM SEVERE"
- 83 .6 RK TO WHOM MUCH GIVEN. MUCH WILL BE REQUIRED
- 1220 CT TRIAL: WHY DID JESUS HAVE NO ANSWER FOR HEROD?
- 84 .2 CT UNPARDONABLE SIN. NATURE AND MEANING?
- ( 72.0) DOCTRINES OF SALVATION, SUBSTITUTION
- 121 .3 CT GETHSEMANE: LET THIS CUP PASS--WHAT WAS THE "CUP"?
- 121 .2 RK GETHSEMANE: MY SOUL IS SCORNFUL EVEN TO DEATH
- 121 .1 CT GETHSEMANE: NATURE OF THE STRUGGLE?
- 121 .2 CT GETHSEMANE: WHY HIS GREAT SORROW? WHAT WAS HAPPENING?
- CHRISTIAN LIVING, PRACTICAL ASPECTS
- ( 75.0) CHRISTIAN LIVING: BENEVOLENCE, ATTITUDE AND ACTIVITIES
- 91E.1 CT BENEVOLENCE. APPLICATION FROM PARABLE OF LAZARUS?
- 78 CT BENEVOLENCE. APPLICATION FROM GOOD SAMARITAN?
- 91E.1 RC BENEVOLENCE. DISINTERESTED HELP FOR NEEDY AT OUR GATE
- 103 .3 RK BENEVOLENCE: "I GIVE HALF MY GOODS TO THE POOR"
- 103 .3 RA BENEVOLENCE: COMPASSION FOR NEEDY
- 91E.1 RA BENEVOLENCE: COMPASSION FOR THE NEEDY
- 116C.3 RC BENEVOLENCE: SERVE THOSE IN NEED WITH LOVE, AS UNTO CHRIST
- 116C.3 RK BENEVOLENCE: TREATMENT OF NEEDY BASIS OF JUDGMENT
- 103 .3 CT BENEVOLENCE: WHAT IS BEST WAY TO HELP THE POOR?
- 99 .4 CT BENEVOLENCE: WHY DID JESUS TELL RULER "GIVE ALL TO POOR"?
- 116C.3 CT BENEVOLENCE: WHY TREATMENT OF NEEDY IS BASIS OF JUDGMENT?
- 33 .2 RK BETHESDA: "DO YOU WANT TO BE HEALED?"
- 78 CT GOOD SAMARITAN: APPLICATION TO WORK OF BENEVOLENCE?
- 91E.1 CT LAZARUS. PARABLE: APPLICATION TO WORK OF BENEVOLENCE?
- ( 76.0) CHRISTIAN LIVING, CHARACTER DEVELOPMENT, GENERAL
- 460.1 CT CHARACTER DEVELOPMENT: POTENTIAL FOR GROWTH
- 39A RC CHARACTER: STRENGTH OF CHARACTER PORTRAYED IN BEATITUDES
- 7 .1 RA CHARACTER: WHAT CHARACTER SHOULD I VALUE?
- 97 .4A CHILDREN: BECOME AS CHILDREN
- 46C.2 CT GROWTH OF SEED: HOW DOES IT REPRESENT SANCTIFICATION?
- 460.1 CT GROWTH. POTENTIAL. FROM HUMBLE BEGINNINGS
- 22 RC JOHN THE BAPTIST. EMULATE CONDUCT. WORDS OF JOHN
- 22 RA JOHN THE BAPTIST. EMULATE HIS SPIRIT
- 14 .2 RC JOHN THE BAPTIST. LIVE BY HIS VALUES AND SPIRIT
- 460.1 CT MUSTARD SEED: WHAT DOES IT TEACH ON POTENTIAL FOR GROWTH?
- 460.3 CT POTENTIAL FOR GROWTH FROM HUMBLE BEGINNINGS
- 86 .1 CT POTENTIAL VS. PRESENT SIZE, WHICH COUNTS WITH GOD?
- 46C.2 RC SANCTIFICATION. GRADUAL GROWTH: ACCEPT SELF AND OTHERS
- 46C.1 RK SEED GROWS. MAN KNOWS NOT HOW
- 46C.2 CT SEED: HOW DOES ITS GROWTH REPRESENT SANCTIFICATION?
- 390 .4A SINCERITY. RIGHT DEGREE OF MODESTY ABOUT PIETY

Topical No. (76.0 )	Teaching Point No.
	61 .1 RA CALM, RATIONAL SETTING FOR DECISIONS, PREFER
	61 .6 RC DISCRETION IN DECIDING WHEN AND HOW MUCH TO SPEAK
	67 .1 RA DISCRETION IN SPEAKING, VALUE
	67 .1 CT DISCRETION: CONSEQUENCE OF HASTY SPEECH
	62 .1 RC DISCRETION: SEEK GUIDANCE FOR KNOWING WHEN TO SPEAK
	67 .1 RC DISCRETION: THINK BEFORE WE SPEAK
	113 .3 RK SWEARING: WHAT TO SWEAR BY
	12 .2 RK TACT, EXAMPLE OF, JESUS' DIALOGUE IN TEMPLE AT AGE TWELVE
( 81.0 )	CHRISTIAN LIVING, CHARACTER DEVELOPMENT, LOVE
	31 .1 RA LOVE ALL WITHOUT RESPECT OF PERSONS
	120C.6 RC LOVE AS HE LOVED
	112C RA LOVE NEIGHBOR AS SELF
	119C.4 RK LOVE ONE ANOTHER
	112C RK LOVE TO GOD AND MAN
	129 .3 RA LOVE, PRIORITY OF
	129 .3 CT LOVE, ROLE OF, IN CHRISTIAN LIFE?
	119C.4 RC LOVE, THE CHRISTIAN HALLMARK
	112C CT LOVE: HOW IS IT THE FULFILLING OF THE LAW?
	112C CT LOVE: WHAT KIND OF LOVE IS IT THAT FULFILLS THE LAW?
( 81.5 )	CHRISTIAN LIVING, CHARACTER DEVELOPMENT, MEKKNESS
	110 CT MEKKNESS, DEFINITION?
	37 .2 CT MEKKNESS, MEANING OF TRUE?
	37 .2 RA MEKKNESS, VALUE OF TRUE
	37 .2 RC MEKKNESS: PRACTICE TRUE CHRISTIAN MEKKNESS
	121 .6 CT NON-COMBATANCY: IS IT PRESUMPTION?
	121 .6 CT NON-COMBATANCY: IS SELF-DEFENSE EVER JUSTIFIED?
	75 RA PATIENCE UNDER PROVOCATION
	129 .4 RA PATIENCE UNDER THE TRAINING OF CHRIST
	69 .3 RA PATIENT AND FORGIVING SPIRIT
	37 .2 CT MEKKNESS, TYPICAL OF THE CHRISTIAN SPIRIT?
( 81.7 )	CHRISTIAN LIVING, CHARACTER DEVELOPMENT, ORDER & NEATNESS
	125B RC ORDER AND NEATNESS, PRACTICE
	125B CT ORDER AND NEATNESS, TEACHING OF FOLDED LINENS?
	52 .6 RA ORDER AND ORGANIZATION, VALUE
	52 .6 CT ORDER, PLACE OF IN COOPERATION WITH DIVINE POWER?
	52 .9 RK ORDERLY COMPANIES, PEOPLE SEATED IN
( 81.8 )	CHRISTIAN LIVING, CHARACTER DEVELOPMENT, PEACE
	120B.3 RK PEACE, CHRIST GIVES
	120B.3 RA PEACE: REJOICE IN THE PEACE HE GIVES
	120B.3 CT PEACE: MEANING OF THE PEACE CHRIST GIVES?
( 82.0 )	CHRISTIAN LIVING, CHARACTER DEVELOPMENT, PRUDENCE
	71 .3 CT CONFRONTATION WITH RELIGIOUS LEADERS, WHY AT THIS TIME?
	70 .1 RC FEAST OF TABERNACLES: AVOID UNNECESSARY DANGER
	70 .1 CT FEAST OF TABERNACLES: WHY DID JESUS GO PRIVATELY?
	63 .3 CT PLANS FOR THE FUTURE, IS IT ALL RIGHT TO MAKE?
	64 .3 RA PRUDENCE IN SPEECH
	61 .6 CT PRUDENCE AND DISCRETION: IS THERE A TIME NOT TO SPEAK?
	53 .4 RC PRUDENCE IN SPEECH
	50 .7 RC PRUDENCE IN WITNESSING
	51 .1 RA PRUDENCE YES, BUT NOT FEAR OR SELF-INTEREST
	64 .3 RK PRUDENCE, PETER'S LACK OF AT TRANSFIGURATION
	51 .1 CT PRUDENCE, CAN IT BE FEAR OR SELF-INTEREST IN DISGUISE?
	49B.4 CT PRUDENCE: "TELL NO ONE," WHY NOT?
	61 .6 RK PRUDENCE: "TELL NO ONE"
	61 .6 CT PRUDENCE: "TELL NO ONE" WHY?
	70 .1 RC PRUDENCE: AVOID UNNECESSARY DANGER
	88 .1 CT PRUDENCE: CHRIST'S ATTITUDE TOWARD PERSONAL THREAT?
	1220.1 RC PRUDENCE: KNOW TO BE SILENT WHEN SPEAKING IS USELESS
	1220 RC PRUDENCE: KNOW TO KEEP SILENT WHEN SPEAKING IS USELESS
	72 .3 RC PRUDENCE: SEEK HOLY SPIRIT'S GUIDANCE ON WHEN TO BE BOLD
	77 .3 RK PRUDENCE: STAY ONLY WHERE YOU ARE WELCOME
	11 .2 RC PRUDENCE: TAKE REASONABLE PRECAUTIONS
	67 .1 CT SPEECH: CONSEQUENCE OF HASTY SPEECH
1220.1	CT TRIM: WHY DID JESUS NOT ANSWER ACCUSERS?
( 83.0 )	CHRISTIAN LIVING, CHARACTER DEVELOPMENT, SIMPLICITY
	97 RA SIMPLICITY, HUMILITY OF CHILDREN, PRIZE

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No.  
(83.0) Teaching  
Point No.

- 105 .1 CT PRAYER. HOW TO UNDERSTAND DELAYS IN ANSWERING?  
38 .1 RA PRAYER. IMPORTANCE AND NEED OF  
53 .2 RC PRAYER. IMPORTANCE IN LIFE OF CHRISTIAN  
121 .4 RA PRAYER. IMPORTANCE OF  
290.1 CT PRAYER. NEED  
95A CT PRAYER. PERSEVERANCE: WHEN SHOULD RESIGNATION BEGIN?  
102 .1 RC PRAYER. PERSEVERE  
56 .2 RC PRAYER. PERSEVERE IN  
95A RC PRAYER. PERSEVERE IN  
290.1 CT PRAYER. PLACE—WHEN AND WHERE TO PRAY  
290.1 CT PRAYER. PURPOSE?  
120A.4 RK PRAYER: "IN MY NAME"  
105 .3 RC PRAYER: BELIEVE IN GOD'S POWER EVEN WHEN HE SAYS NO  
105 .1 RA PRAYER: BELIEVE PRAYER IS HEARD EVEN WHEN NO ANSWER  
290.1 RK PRAYER: EARLY MORNING PRAYER OUTSIDE THE CITY  
120A.4 RC PRAYER: EXPECT MORE. BELIEVING THE PROMISES  
102 .1 CT PRAYER: HOW MUCH SHOULD WE INSIST?  
56 .2 CT PRAYER: HOW MUCH SHOULD WE PERSEVERE IN?  
53 .2 RK PRAYER: JESUS PRAYED AFTER REFUSING CROWN  
34 .1 RK PRAYER: JESUS PRAYED ALL NIGHT BEFORE ORDAINING THE 12  
105 .3 RC PRAYER: PERSEVERE EVEN WHEN NO ANSWER AT FIRST  
105 .1 RC PRAYER: PERSEVERE IN PRAYER  
60 .2 RC PRAYER: PERSEVERE. DO NOT HESITATE TO ASK  
121 .4 RC PRAYER: PRAY WITHOUT CEASING  
122A.5 RC PRAYER: PRAY WITHOUT CEASING  
100 .2 CT PRAYER: WHAT ARE THE CONDITIONS OF ANSWERED PRAYER?  
53 .2 CT PRAYER: WHY DID JESUS PRAY AFTER REFUSING CROWN?  
( 83.0) CHRISTIAN LIVING. DEVOTIONAL LIFE. SCRIPTURE  
126 .2 RC DEVOTIONAL LIFE: SEARCH THE SCRIPTURES  
91E.3 RK LAZARUS. PARABLE: "LET THEM HEAR MOSES AND THE PROPHETS"  
91E.3 CT SALVATION: ROLE OF SCRIPTURES?  
126 .2 RA SCRIPTURES. PRIZE  
91E.3 CT SCRIPTURES. ROLE OF. IN DISCOVERING THE TRUTH  
91E.3 CT SCRIPTURES. ROLE OF. IN PLAN OF SALVATION?  
126 .2 RC SCRIPTURES. SEARCH  
( 90.0) CHRISTIAN LIVING. DEVOTIONAL LIFE: WORSHIP, REVERENCE, GRATITUDE  
114 .2 RC DEVOTION AND SACRIFICE TO GOD  
54 .7 RA DEVOTION TO CHRIST EVEN WHEN IT IS UNPOPULAR  
48B.1 RA EARNEST, FERVENT REACHING OUT IN WORSHIP  
104 .2 RC FAITHFULNESS WITH COMMITMENT  
121 .5 CT GETHSEMANE: THY WILL BE DONE. SIGNIFICANCE TO US?  
93 .2 RA GRATITUDE FOR SALVATION  
43 .1 RA GRATITUDE THAT LEADS TO DEVOTION AND GOOD WORKS  
93 .2 RA GRATITUDE TO FELLOW MEN  
93 .2 RC GRATITUDE: EXPRESS BY LOVING SERVICE  
42C.1 RK KNOWLEDGE OF GOD. JESUS RETURNS THANKS FOR  
93 .2 RK LEPERS: ONLY ONE SAID "THANK YOU"  
129 .3 RA LOVE TO CHRIST  
112C .2 RA LOVE GOD ABOVE ALL THINGS  
120C.3 RA LOVE: AMAZEMENT AT HIS SACRIFICE OF LOVE  
118 .2 RC LOVE: EXPRESS WHILE YOU CAN  
120E.4 RK LOVE: FATHER HIMSELF LOVES YOU  
120C.5 RA LOVE: MARVEL AT HIS ELECTING LOVE  
100 .1 RC RESPECT HOUSE AND ALL THAT PERTAINS TO GOD  
20 .1 RA REVERENCE  
100 .1 RA REVERENCE FOR THE PRESENCE OF GOD  
20 .1 RC REVERENCE IN LIFESTYLE  
100 .2 RC REVERENCE. PRACTICE TRUE  
100 .1 RC REVERENCE: RESPECT GOD'S HOUSE AND ALL THAT IS HIS  
100 .1 CT REVERENCE: WHAT CONSTITUTES TRUE REVERENCE?  
100 .2 CT REVERENCE: WHAT CONSTITUTES TRUE REVERENCE?  
100 .2 CT REVERENCE: WHAT KIND OF NOISE IS PERMISSIBLE IN CHURCH?  
114 .2 RC SACRIFICE AND DEVOTION TO GOD AND THE CAUSE  
63 .2 RC SACRIFICE. SERVICE FOR CHRIST TO ALL MEN  
69 .5 RK UNFORGIVING DEBTOR. AN EXAMPLE OF INGRATITUDE  
1190.2 CT WINE AND BREAD. PARTICIPATION IN THE SYMBOLS ESSENTIAL?

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No. Teaching  
(90.0) Point No.

- 1190.2 CT WINE AND BREAD. SIGNIFICANCE TO US?
- 1190.2 CT WINE OF HIS BLOOD. A SACRAMENT?
- 1190.2 CT WINE OF HIS BLOOD. A SYMBOL ONLY?
- 10 .4 CT WORSHIP AND FAITH. RELATIONSHIP BETWEEN?
- 23 .5 RA WORSHIP IN SPIRIT AND IN TRUTH
- 488.1 CT WORSHIP. NATURE OF TRUE?
- 23 .5 RA WORSHIP. TRUE. IN SPIRIT AND IN TRUTH
- 488.1 RA WORSHIP: FERVENT REACHING OUT. CF. WOMAN TOUCHED GARMENT
- 488.1 CT WORSHIP: LESSONS FROM WOMAN TOUCHING JESUS' GARMENT?
- 43 .1 CT WORSHIP: MARY'S ANOINTING JESUS' FEET. AN EXAMPLE?
- ( 91.0) CHRISTIAN LIVING. ESTHETICS
  - 118 CT BEAUTY, ART, REFINEMENT: WHAT IS THEIR PLACE TO CHRISTIAN?
  - 118 RC ESTHETICS. BALANCE WITH ECONOMY
- ( 92.0) CHRISTIAN LIVING. FAMILY LIFE. GENERAL
  - 43 .3 RA FAMILY TIES MUST NOT SEPARATE FROM TRUTH
  - 50 .4 RC FAMILY TIES MUST NOT SEPARATE FROM TRUTH
  - 48A.2 CT FAMILY TIES. MEANING OF BLOOD?
  - 4 RC HOME ENVIRONMENT. SEEK WHOLESOME
  - 4 RA HOME ENVIRONMENT. VALUE WHOLESOME
  - 96 .1 RC MARRIAGE. FAITHFULNESS IN
  - 43 .3 RA SINGLENESS OF PURPOSE. FAMILY TIES CANNOT SEPARATE FROM TRUTH
- ( 93.0) CHRISTIAN LIVING. FAMILY LIFE: CHILDREN & PARENTING
  - 97 RA CHILDREN. VALUE OF
  - 97 RA CHILDREN. JESUS TAKES TIME TO BLESS
  - 97 CT CHILDREN. JESUS' ESTIMATE OF THEIR WORTH?
  - 13 .2 CT DEVELOPMENT. HARMONY: HOW JESUS' CIRCUMSTANCES PROVIDED?
  - 123 .7 RA HONOR OUR PARENTS
  - 43 .3 RA MOTHER AND BROTHERS OF JESUS TRY TO INFLUENCE HIS WORK
  - 97 RA PARENTING. TAKE TIME FOR
  - 4 CT PARENTING: "HILL COUNTRY" OF NAZARETH FOR ENVIRONMENT.
  - 3 .3 CT PARENTING: CHARACTER OF PARENTS. WHAT SHOULD IT BE?
  - 4 CT PARENTING: ENVIRONMENT FOR RAISING CHILDREN?
  - 8A.1 CT PARENTING: CHARACTER OF PARENTS. WHAT SHOULD IT BE?
  - 12 .1 CT PARENTING: JESUS LOST 3 DAYS BY PARENTS' NEGLIGENCE
  - 123 .7 RA PARENTING: JESUS REMEMBERS HIS MOTHER ON THE CROSS
  - 97 CT PARENTING: JESUS' CONCERN FOR PARENTS?
  - 13 .1 RA PARENTING: JESUS' SUBMISSION TO PARENTS
  - 12 .1 RA PARENTING: PARENTS LOST GOD JESUS IN TEMPLE
  - 13 .2 RA PARENTS. PROPER ATTITUDE TOWARD
  - 19 .2 CT PARENTS. RELATIONSHIP OF GROWN CHILDREN TOWARD?
  - 13 .2 RC PARENTS. RESPECT AND HONOR
  - 123 .7 RC PARENTS. RESPECT AND HONOR
  - 19 .2 RA PARENTS. RESPECT FOR
  - 19 .2 RC PARENTS. RESPECT, HONOR. EVEN WHEN GROWN
  - 13 .1 RA PARENTS. RIGHT ATTITUDE TOWARD
  - 13 .2 CT PHILOSOPHY OF CHRISTIAN EDUCATION
- ( 94.0) CHRISTIAN LIVING. FAMILY LIFE. DIVORCE
  - 96 .1 RA DIVORCE FORBIDDEN EXCEPT FOR UNCHASTITY
  - 96 .2 CT DIVORCE RESTRICTION: NOT ALL MEN CAN RECEIVE. MEANING?
  - 96 .2 RA DIVORCE RESTRICTION: NOT ALL MEN CAN RECEIVE THIS
  - 96 .1 CT DIVORCE. GROUNDS FOR: MEANING OF "ADULTERY"?
  - 96 .1 CT DIVORCE. GROUNDS FOR: ONLY ONE KIND OF "ADULTERY"?
  - 96 .1 CT MARRIAGE. INDISSOLUBLE CHARACTER OF
- ( 95.0) CHRISTIAN LIVING: GREATNESS. TRUE
  - 101 .3 RA GREATNESS. SEEK TRUE
  - 68 .1 CT GREATNESS. TRUE. NATURE OF?
  - 14 .2 CT GREATNESS. TRUE: HOW IS JOHN THE BAPTIST AN EXAMPLE?
  - 42A.2 RA GREATNESS. TRUE: HOW IS JOHN THE BAPTIST AN EXAMPLE?
  - 101 .3 RA GREATNESS: "WHOMEVER WOULD BE GREAT LET HIM BE YOUR SLAVE"
  - 101 .3 CT GREATNESS: NATURE OF TRUE GREATNESS?
  - 113 .2 RA GREATNESS: RECOGNIZE. ASPIRE TO TRUE GREATNESS
  - 101 .3 RC GREATNESS: SEEK PLACE OF GREATEST SERVICE
  - 103 .2 RA GREATNESS: VALUE PEOPLE THE WAY GOD DOES
  - 22 CT GREATNESS: WHAT IS TRUE GREATNESS?
  - 42A.2 RA GREATNESS: WHAT IS TRUE GREATNESS?
  - 113 .2 CT GREATNESS: WHAT IS TRUE GREATNESS?

## Topical

No. Teaching  
(95.0) Point No.

- ( 95.0) CHRISTIAN LIVING: GUIDANCE, DIVINE
  - 10 .2 CT DIVINE GUIDANCE: HOW SEEN IN EXAMPLE OF WISEMEN?
  - 10 .2 RC DIVINE GUIDANCE: ACCEPT GOD'S LEADING
  - 10 .2 RC DIVINE GUIDANCE: SEEK GOD'S LEADING
  - 126 .1 CT ENNAUS: WHY DOES JESUS NOT REVEAL ALL TO US AT TIMES?
  - 10 .2 CT WHY WERE WISEMEN "MIS-LED" TO JERUSALEM FIRST?
- ( 97.0) CHRISTIAN LIVING: HEALTH, GENERAL
  - 55 .3 CT DEFILEMENT: WHAT IS DEFILEMENT? WHAT DEFILES?
  - 50 .5 CT HEALING AND PREACHING, RELATIONSHIP?
  - 29C.1 CT HEALING, PURPOSE SEEN IN SERVICE?
  - 30 .4 CT HEALING, PURPOSE?
- ( 98.0) CHRISTIAN LIVING, HEALTH, ALCOHOL
  - 51 .2 RC ALCOHOL, AVOID
  - 51 .2 CT ALCOHOL, INFLUENCE OF?
  - 123 .2 CT CROSS: JESUS REFUSED WINE, WHY?
  - 123 .2 RC TEMPERANCE: KEEP MIND CLEAR TO FACE TEMPTATION
  - 16 .3 CT TEMPTATION, FIRST, NATURE OF, BROADER MEANING?
- ( 99.0) CHRISTIAN LIVING, HEALTH, APPETITE
  - 16 .3 RC APPETITE, CONTROL
- (100.0) CHRISTIAN LIVING, COOPERATION WITH DIVINE POWER
  - 33 .3 RC HEALING: COOPERATE WITH DIVINE POWER WHILE PRAYING
  - 36 .1 RC HEALING: COOPERATE WITH DIVINE POWER WHILE PRAYING
  - 33 .3 RC HEALING: USE ALL NATURAL MEANS AVAILABLE
  - 72 .2 RC HEALTH, FULFILL PART INDICATED BY GOD
  - 33 .2 CT WILL OF MAN, ROLE IN HEALING?
  - 36 .1 CT WILL OF MAN, ROLE IN HEALING?
- (102.0) CHRISTIAN LIVING, HEALTH, REST
  - 52 .1 RA REST FOR LABORER, NOT FEEL GUILTY FOR TAKING
  - 42C.2 RC REST IN SERVICE FOR CHRIST
  - 52 .1 CT REST, A DUTY?
  - 52 .1 CT REST, LABORERS' NEED?
  - 52 .2 CT REST, WHAT IS THE BEST TYPE?
  - 42C.2 RC REST, JESUS' INVITATION TO
- (103.0) CHRISTIAN LIVING, HUMAN RELATIONS, GENERAL
  - 23 .1 RA CONTROVERSY, JESUS AVOIDED
  - 122A.2 CT FRIENDSHIP WITH PEOPLE OF INFLUENCE, GOOD?
  - 83 .7 RC GOSPEL BRINGS DIVISION
  - 50 .1 RC HOSPITALITY, PRACTICE
  - 50 .1 RC HOSPITALITY, REWARD OF
  - 12 .2 RC HUMAN RELATIONS, JESUS IN TEMPLE AT AGE TWELVE
  - 83 .9 CT HUMAN RELATIONS: AGREE WITH ACCUSER, MEANING?
  - 83 .9 RC HUMAN RELATIONS: BE AS AGREEABLE AS POSSIBLE
  - 83 .7 CT HUMAN RELATIONS: GOSPEL BRINGS DIVISION, MEANING?
  - 79 .7 CT HUMAN RELATIONS: MEANING OF TURN THE OTHER CHEEK?
  - 83 .7 RC HUMAN RELATIONS: NOT DISMAYED AT DIVISIONS DUE TO GOSPEL
  - 30P.3 RC HUMAN RELATIONS: THE GOLDEN RULE
  - 69 .1 RC HUMAN RELATIONS: USE CHRIST'S METHOD OF SETTLING QUARRELS
  - 91C.1 CT PRODIGAL SON AND HIS BROTHER: GROUPS SYMBOLIZED BY THEM
  - 91C.8 CT PRODIGAL'S BROTHER, APPLIES TO OLD-TIME CHURCH MEMBERS?
  - 91C.8 CT PRODIGAL'S ELDER BROTHER, HOW APPLIES TO JEWS?
  - 120P.2 RC UNITY ONE ANOTHER AND WITH CHRIST
- (104.0) CHRISTIAN LIVING, HUMAN RELATIONS, COMPASSION
  - 123 .1 RC COMPASSION FOR ALL NEEDY AND SUFFERING
  - 127 .1 CT COMPASSION FOR HUMAN WEAKNESS
  - 113 .6 RA COMPASSION FOR LOST, BUT NOT INFINITE COMPASSION
  - 91E.1 RA COMPASSION FOR THE NEEDY
  - 116C.3 RA COMPASSION FOR THOSE IN NEED
  - 36 .2 RC COMPASSION IN LAW KEEPING
  - 113 .6 CT COMPASSION OF CHRIST FOR LOST
  - 113 .6 RA COMPASSION OF CHRIST FOR LOST, EMULATE
  - 23 .4 RA COMPASSION OF JESUS TOWARD SINNERS
  - 107 .4 RA COMPASSION OF JESUS TOWARD THOSE WHO ARE UNREPENTANT
  - 41 .7 CT COMPASSION OF JESUS: WHY DID HE SAY, "DO NOT WEEP"?
  - 78 .7 CT COMPASSION ON THOSE WHO NEED OUR HELP
  - 105 .6 RA COMPASSION CHRIST FELT FOR LOST WORLD
  - 52 .3 RA COMPASSION, RESPOND TO JESUS'

Topical No.	Teaching Point No.
(104.0)	<ul style="list-style-type: none"> <li>78 RA COMPASSION. SPIRIT OF: PARABLE OF GOOD SAMARITAN</li> <li>40 CT COMPASSION. CENTURION AN EXAMPLE?</li> <li>105 .6 RK COMPASSION: "JESUS WEPT" (AT TOMB OF LAZARUS)</li> <li>1198.2 RC COMPASSION: CARE FOR ONE ANOTHER'S NEEDS</li> <li>50 .1 RC COMPASSION: REFLECT JESUS LOVE TO OTHERS</li> <li>50 .1 RA COMPASSION: RESPOND TO LOVE AND COMPASSION OF JESUS</li> <li>52 .3 RC COMPASSION: TREAT OTHERS WITH COMPASSION OF JESUS</li> <li>40 CT HUMAN RELATIONS: COMPASSION TO SUBORDINATES (CENTURION)</li> <li>50 .1 RC HUMAN RELATIONS: SHOW COMPASSION OF JESUS TOWARD OTHERS</li> <li>(105.0) CHRISTIAN LIVING. HUMAN RELATIONS. FORGIVENESS (OF FELLOW MEN)</li> <li>69 .3 CT HUMAN RELATIONS: FORGIVENESS. NATURE OF?</li> <li>75 RC REVENGE. AVOID</li> <li>75 RA TOLERANCE FOR THOSE WHO ARE UNKIND TO US</li> <li>460.1 RC TOLERANCE: PATIENCE WITH SELF AND OTHERS WHO ARE GROWING</li> <li>(106.0) CHRISTIAN LIVING. HUMAN RELATIONS. SOCIAL PREJUDICES</li> <li>78 CT GOOD SAMARITAN. APPLICATION TO SOCIAL PREJUDICE?</li> <li>69 .5 CT HUMAN RELATIONS: VALUE OTHERS AS GOD HAS VALUED US</li> <li>916.8 RA NEW CONVERTS. ACCEPT WITHOUT PREJUDICE</li> <li>50 .4 RA PREJUDICE. TAKE INTO ACCOUNT IN DEALING WITH PEOPLE</li> <li>70 .5 RK REJECTION OF JESUS BECAUSE HE WAS FROM GALILEE</li> <li>7 .1 RK SOCIAL CLASS TO WHOM IT WAS ANNOUNCED</li> <li>10 .3 RK SOCIAL CLASS. WISEMEN WERE HIGH</li> <li>124 .1 CT SOCIAL CLASS: PLACE OF INFLUENTIAL PEOPLE IN CAUSE?</li> <li>124 .1 RC SOCIAL CLASS: WITNESS TO ALL CLASSES</li> <li>915.1 CT SOCIAL CONCERN. PARABLE OF LAZARUS</li> <li>130 .1 RC SOCIAL PREJUDICE FORBIDDEN BY THE GREAT COMMISSION</li> <li>78 CT SOCIAL PREJUDICE. APPLICATION FROM GOOD SAMARITAN?</li> <li>68 .2 RC SOCIAL PREJUDICE. OVERCOME (INCLUDES RELIGIOUS PREJUDICE)</li> <li>12 .1 RC SOCIAL PREJUDICES. RESPECT AND LOVE ALL MEN</li> <li>50 .1 CT SOCIAL PREJUDICE. JESUS' ATTITUDE TOWARD?</li> <li>12 .1 RA SOCIAL PREJUDICE: NO CLASS PREJUDICE WITH GOD</li> <li>50 .1 RA SOCIAL PREJUDICE: ACCEPTING ATTITUDE TOWARD OTHER GROUPS</li> <li>31 .1 CT SOCIAL PREJUDICE: GOD NO RESPECTER OF SOCIAL STANDING</li> <li>50 .4 CT SOCIAL PREJUDICE: IS "DISCRIMINATION" SOMETIMES RIGHT?</li> <li>103 .2 RC SOCIAL PREJUDICE: RESPECT AND ACCEPT MEN OF ALL CLASSES</li> <li>91 .1 CT SOCIAL PREJUDICES. JESUS' ATTITUDE TOWARD?</li> <li>103 .2 CT SOCIAL PREJUDICES: JESUS' ATTITUDE TOWARD?</li> <li>91 .1 RA SOCIAL PREJUDICES: LOVE ALL FOR WHOM CHRIST HAS DIED</li> <li>50 .1 CT SYRPHONECIAN. JESUS' TREATMENT OF. PURPOSE AND MEANING?</li> <li>73 .3 RA TOLERANCE AND ACCEPTANCE OF PERSONS OF OTHER BELIEFS</li> <li>33 .1 RA TOLERANCE FOR FAITH OF OTHER PEOPLE</li> <li>73 .3 CT TOLERANCE TOWARD OTHER FAITHS. MEANING?</li> <li>68 .2 RA TOLERANCE: ACCEPT THOSE WHOSE BELIEF DIFFERS FROM OURS</li> <li>68 .2 RC TOLERANCE: CAST OUT DEMON IN YOUR NAME. BUT FOLLOWED NOT WITH US</li> <li>68 .2 CT TOLERANCE: DEALING TOWARD THOSE OF OTHER BELIEFS?</li> <li>486.2 RC TOLERANCE: GRADUAL GROWTH OF SANCTIFICATION TEACHES</li> <li>(107.0) CHRISTIAN LIVING. INDEPENDENT THINKING</li> <li>70 .7 RK AUTHORITIES. HAVE ANY BELIEVED ON HIM?</li> <li>12 .3 RC CRITICAL THINKING</li> <li>12 .3 RC INDEPENDENT THINKING</li> <li>51 .2 RA INDEPENDENT THINKING IN CHOOSING VALUES</li> <li>51 .2 RC INDEPENDENT THINKING IN DETERMINING CONDUCT</li> <li>54 .7 RC INDEPENDENT THINKING IN FOLLOWING CHRIST</li> <li>70 .7 RC INDEPENDENT THINKING IN MORAL DECISIONS</li> <li>61 .1 RC INDEPENDENT THINKING. JUDGMENTS BASED ON</li> <li>12 .3 CT INDEPENDENT THINKING. JESUS WAS EXAMPLE?</li> <li>(107.5) CHRISTIAN LIVING. INFLUENCE</li> <li>86 .2 CT LEAVEN. MEANING AS A SYMBOL?</li> <li>90 .3 RK SALT AND SALTNESS</li> <li>398 CT SALT. LIGHT. MEANING OF THE SYMBOLS?</li> <li>90 .3 CT SALTNESS. MEANING OF THE SYMBOL?</li> <li>(108.0) CHRISTIAN LIVING. JUDGING APPEARANCES</li> <li>113 .1 CT APPEARANCE: IS IT GOOD TO APPEAR RIGHTEOUS?</li> <li>31 .1 CT APPEARANCES NOT ALWAYS A GUIDE TO CHARACTER?</li> <li>103 .1 CT APPEARANCES. HOW MUCH CAN WE JUDGE PEOPLE BY?</li> <li>70 .7 RK AUTHORITY OF SPIRITUAL LEADERS IN MAKING MORAL DECISIONS?</li> </ul>

Topical No. (108.0)	Teaching Point No.	
	390	RE HYPOCRISY CONDEMNED
	108 .1	RE HYPOCRISY, DANGER OF
	82 .1	RA INTERNALIZED RELIGION, VALUE
	113 .1	RA INWARD RELIGION, VALUE
	82 .1	RE INWARD VS. OUTWARD PIETY
	82 .1	CT INWARD VS. OUTWARD PIETY: WHAT IS PLACE OF OUTWARD?
	468.2	CT JUDGING: IN PARABLE OF WEEDS: "LET BOTH GROW TOGETHER"
	39F.1	RE JUDGING: "JUDGE NOT"
	31 .1	CT JUDGING: APPEARANCE A GUIDE TO TRUE CHARACTER?
	31 .1	RC JUDGING: DO NOT JUDGE BY APPEARANCES
	21 .1	CT JUDGING: DOES GOD CONSENT TO BE JUDGED BY MAN?
	25	CT JUDGING: DOES GOD CONSENT TO BE JUDGED BY MAN?
	113 .5	RC JUDGING: DON'T LOOK AT FAILURE OF OTHERS, YOU MAY BE GUILTY
	103 .1	CT JUDGING: HOW MUCH CAN WE JUDGE PEOPLE BY APPEARANCES?
	21 .1	RA JUDGING: JUDGE NOT GOD
	25	RA JUDGING: JUDGE NOT GOD
	39F.1	CT JUDGING: MEANING OF "JUDGE"
	21 .1	RE JUDGING: NICANEMUS THINKS TO JUDGE JESUS
	25	RE JUDGING: NICHANEMUS THOUGHT TO JUDGE CHRIST
	468.2	RC JUDGING: NOT JUDGE MERELY BY APPEARANCES
	39F.1	RA JUDGING: PATIENCE WITH SHORTCOMINGS AND IDEAS OF OTHERS
	39F.1	CT JUDGING: WHEN TO JUDGE AND WHEN NOT TO JUDGE?
	39G	CT JUDGING: WHEN TO JUDGE AND WHEN NOT TO JUDGE?
	39D	CT OUTWARD (VISIBLE) PIETY: IS IT WRONG?
	39G	CT OUTWARD & INWARD PIETY, HOW ARE THEY RELATED?
	113 .1	CT OUTWARD & INWARD PIETY, HOW ARE THEY RELATED?
	39G	RE OUTWARD AND INWARD PIETY
	39D	RC OUTWARD AND INWARD RELIGION, IDENTICAL
	39G	RC OUTWARD AND INWARD RELIGION, IDENTICAL
	82 .1	RC OUTWARD AND INWARD RELIGION, IDENTICAL
	113 .1	RC OUTWARD AND INWARD RELIGION, IDENTICAL
	39D	RE OUTWARD PIETY NO GOOD IF ONLY THAT
	82 .1	RE PIETY, INWARD VS. OUTWARD
	82 .1	CT PIETY, IS OUTWARD, WRONG?
	39D	RE RELIGIOUS "SHOW" CONDEMNED
	39G	RA SINCERITY
	109 .1	RC SINCERITY AND OPENNESS
	468.2	CT WEEDS, PARABLE OF: WHAT DOES IT TEACH ABOUT JUDGING?
(108.5)		CHRISTIAN LIVING, MATERIAL GOODS, MATERIALISM
	39E	RE GOD KNOWS OUR NEED OF MATERIAL THINGS
	34 .1	RE LEAVES AND FISHES, YOU SEEK ME BECAUSE OF
	39E	RA MATERIAL GOODS, PROPER ATTITUDE TOWARD
	39E	CT MATERIAL GOODS, WHAT IS RIGHT ATTITUDE?
	83 .4	CT MATERIAL GOODS, WHEN DOES CONCERN FOR, BECOME WRONG?
	96 .5	RE MATERIAL GOODS: "IT IS HARD FOR A RICH MAN TO BE SAVED"
	96 .6	RE MATERIAL GOODS: "WE HAVE LEFT ALL, WHAT SHALL WE HAVE?"
	96 .6	RE MATERIAL GOODS: "YOU SHALL HAVE 100 X MORE & ETERNAL LIFE"
	52 .9	CT MATERIAL GOODS: CAN GOD SUPPLY MORE THAN ENOUGH?
	52 .6	RA MATERIAL GOODS: CONSECRATE ALL TO GOD
	83 .3	RC MATERIAL GOODS: LAY UP TREASURE WITH GOD
	83 .3	RA MATERIAL GOODS: RICHES WITH GOD MORE IMPORTANT
	67 .2	RA MATERIAL GOODS: TRUST HIS PROVISION FOR OUR NEEDS
	58	CT MATERIAL GOODS: WHY HE FED 4000 BUT REFUSED OTHERS?
	96 .5	CT MATERIAL GOODS: WHY IS IT HARD FOR A RICH MAN TO BE SAVED?
	52 .4	CT MATERIAL WEEDS, DOES RELIGION CONCERN ITSELF WITH?
	68.2	RA MATERIAL THINGS, PROPER MEASURE AND VALUE
	9	RA MATERIAL THINGS, PROPER MEASURE OF VALUE
	16 .5	RC MATERIALISM, ALERT TO RECOGNIZE AND RESIST
	39E	RA MATERIALISM, AVOID
	39E	RC MATERIALISM, AVOID
	96 .4	RC MATERIALISM, AVOID, OVERCOME
	468.2	CT MATERIALISM, MEANING OF THORNS?
	96 .4	CT MATERIALISM: "GIVE ALL TO POOR", MEANING?
	9	RC MATERIALISM: AVOID IDOLATRY OF MATERIAL VALUES
	468.2	RC MATERIALISM: AVOID IDOLATRY OF MATERIAL VALUES
	83 .3	CT MATERIALISM: IS IT ALL RIGHT TO MAKE FINANCIAL PLANS?



Topical No. (108.5)	Teaching Point No.
	98 .4 RC MATERIALISM: LOVE POOR MORE THAN WE LOVE OURSELVES
	400.4 RA MATERIALISM: SELL ALL FOR SALVATION. PARABLE OF PEARL
	70 .5 CT MATERIALISTIC AND SPIRITUAL PERSPECTIVES. COMPARISON?
	94 .3 RK RICH YOUNG RULER: "ALL THIS HAVE I KEPT FROM MY YOUTH"
	98 .4 CT RICH YOUNG RULER: "GIVE ALL TO POOR" ON MATERIALISM?
	98 .4 CT RICH YOUNG RULER: WHY DID JESUS SAY "GIVE ALL TO POOR"?
	910.1 RK STEWARD'S PEOPLES PRASED
(109.0)	CHRISTIAN LIVING. WITNESSING. GENERAL
	398 RK CHARACTERISTICS OF DISCIPLE: SALT, LIGHT
	39A RK CHARACTERISTICS OF DISCIPLES
	38 .2 CT CHARACTERISTICS OF 12: TRAITS GOD WILL ACCEPT FOR SERVICE?
	1200.3 RK COUNSELOR WILL BEAR WITNESS AND YOU TOO
	90 .2 RK COUNT THE COST BEFORE BEGINNING
	63 CT CROSS: "TAKE UP YOUR CROSS." MEANING?
	398 CT DISCIPLE. CHARACTERISTICS OF: SALT, LIGHT. MEANING?
	39 CT DISCIPLESHIP. AS DEFINED IN SERMON ON MOUNT?
	90 .2 CT DISCIPLESHIP. IS IT FOR EVERYONE?
	54 .7 CT DISCIPLESHIP. NATURE OF?
	92 .4 CT DISCIPLESHIP: "WE ARE UNWORTHY SERVANTS". MEANING?
	92 .4 RK DISCIPLESHIP: "WE ARE UNWORTHY SERVANTS"
	113 .1 CT DISCIPLESHIP: CAN VARIOUS TYPES OF PEOPLE SERVE?
	90 .2 RC DISCIPLESHIP: DO NOT BE SURPRIZED AT THE COST
	54 .7 RC DISCIPLESHIP: FOLLOW CHRIST EVEN WHEN UNPOPULAR
	910.4 RK DISCIPLESHIP: KINGDOM MUST BE ENTERED VIOLENTLY
	77 .2 RK DISCIPLESHIP: MAKE NO PROVISION FOR YOURSELVES
	90 .1 CT DISCIPLESHIP: PARABLE OF LABORERS IN VINEYARD. MEANING?
	39 RK DISCIPLESHIP: SERMON ON MOUNT ADDRESSED TO DISCIPLES
	130 .2 RK GREAT COMMISSION: ASSURANCE OF HIS PRESENCE
	14 .1 RK MISSION OF JOHN THE BAPTIST: PREPARATION FOR MESSIAH
	129 .4 CT MISSION OF PETER: WHAT WAS IT?
	50 .3 RK MISSION: "PRAY FOR LABORERS"
	460.5 RK MISSION: CHARACTER OF THE GOSPEL INVITATION?
	50 .5 RC MISSION: CONCERN FOR THE WHOLE MAN
	50 .5 CT MISSION: CONCERN FOR WHOLE MAN. MEANING?
	52 .8 CT MISSION: DIVINE POWER AND HUMAN ORGANIZATION. RELATION?
	91A RK MISSION: EFFORT TO FIND THE LOST SHEEP
	91A CT MISSION: EXERCISE MAXIMUM EFFORT TO BRING SOULS TO CHRIST
	460.1 CT MISSION: GOD GIVES THE INCREASE. BUT WE MUST WORK
	52 .6 CT MISSION: HOW MUCH IS "ENOUGH" TALENT AND MEANS?
	398 RC MISSION: INFLUENCE AS SALT AND LIGHT
	460.2 RC MISSION: NOT BE DISMAYED IF SOME CONVERTS FALL AWAY
	52 .5 RC MISSION: OBEY COMMISSION AND TRUST HIM TO SUPPLY OUR LACK
	50 .3 RC MISSION: PRAY AND ENCOURAGE OTHERS TO LABOR
	398 RK MISSION: SALT, LIGHT
	460.5 RC MISSION: SEE ALSO WITNESSING
	50 .3 CT MISSION: TEMPERANCE IN LABOR, "PRAY FOR LABORERS"
	52 .5 RA MISSION: TRUST GOD TO SUPPLY OUR DEFICIENCY
	129 .4 CT PETER, THE FIRST POPE?
	129 .4 CT PETER: WHAT WAS HIS WORK ASSIGNMENT AFTER CONVERSION?
	1109.1 CT PETER'S FOREWARNING. PURPOSE?
	398 CT SALT, LIGHT: WHAT CHARACTERISTICS SHOULD DISCIPLE HAVE?
	39 CT SERMON ON MOUNT, LIGHT ON MEANING OF DISCIPLESHIP?
	73 .3 RC SHEPHERD'S CALL, HELP SOUND
	130 .1 CT WITNESSING AND THE AUTHORITY OF CHRIST. RELATIONSHIP?
	123 .9 CT WITNESSING EXPECTED UNDER DIFFICULT CIRCUMSTANCES?
	123 .3 CT WITNESSING. MEANS GOD USES?
	460.2 CT WITNESSING. PURPOSE?
	115 .1 CT WITNESSING. QUALITIES NEEDED FOR
	460.2 CT WITNESSING: "WHO TOUCHED ME?"
	10 .1 RC WITNESSING: WITNESS TO ALL CLASSES
	10 .3 RC WITNESSING: WITNESS TO ALL CLASSES
	115 .1 RC WITNESSING: SLOWNESS IN LEADING PEOPLE TO JESUS
	130 .2 CT WITNESSING: CHRIST'S PRESENCE AN ASSURANCE OF SUCCESS?
	123 .9 RA WITNESSING: DO NOT BE ASHAMED OF JESUS
	28 .1 RA WITNESSING: DO NOT WAIT FOR FORMAL OCCASION TO WITNESS
	105 .4 CT WITNESSING: EFFECT OF EXPRESSION ON CONVICTION?

Topical No. (109.0)	Teaching Point No.
	109 .4 RC WITNESSING: EXPRESS FAITH TO DEEPEN CONVICTION
	102 .2 CT WITNESSING: GIVE EXPRESSION TO OUR FAITH
	48A.4 CT WITNESSING: HEALED DEMONIACS OF GADARA AN EXAMPLE?
	124 .1 RC WITNESSING: IDENTIFY WITH CHRIST IN DIFFICULT MOMENTS
	51 .1 RK WITNESSING: JOHN THE BAPTIST BEFORE HEROD
	122A.5 RC WITNESSING: LET IT BE KNOWN CLEARLY WHAT WE STAND FOR
	51 .1 CT WITNESSING: OK TO BE NEEDLESS OF PERSONAL CONSEQUENCES?
	1200.3 CT WITNESSING: ROLE OF THE HOLY SPIRIT IN WITNESSING?
	48A.5 RC WITNESSING: SEE ALSO MISSION
	48B.2 CT WITNESSING: WHAT WOULD WOMAN'S TESTIMONY ACCOMPLISH?
	48C.1 RC WITNESSING: WITNESS AS A MEANS OF STRENGTHENING FAITH
	124 .1 RC WITNESSING: WITNESS TO ALL CLASSES
(110.0)	CHRISTIAN LIVING, WITNESSING, CALL TO WITNESS
	130 .1 CT AUTHORITY OF CHRIST AND GREAT COMMISSION, RELATIONSHIP?
	50 .2 RK DISCIPLESHIP: THE COMMISSION
	50 .2 RC DISCIPLESHIP: ACCEPT THE COMMISSION
	90 .2 RC DISCIPLESHIP: COUNT THE COST
	90 .2 RK DISCIPLESHIP: COUNT THE COST BEFORE BEGINNING
	130 .1 CT GREAT COMMISSION, MEANING?
	2 RC MISSION: FULFILL ONE'S PART IN GIVING ELIJAH MESSAGE
	2 CT MISSION: OUR PART IN THE "ELIJAH MESSAGE"?
	28 .1 RA MISSION: DO NOT WAIT FOR FORMAL OCCASION TO WITNESS
	52 .7 RC MISSION: DO NOT WAIT UNTIL WE HAVE "ENOUGH"
	85 .2 RA MISSION: EMULATE CHRIST'S SPIRIT OF LOVE FOR SOULS
	52 .5 CT MISSION: HE HAS PLACED THE TASK IN OUR HANDS
	57 .1 RA MISSION: NOT DESPISE ANY WHO WANT TO WORK FOR CHRIST
	48B.2 CT WITNESSING, A DUTY?
	48B.2 RA WITNESSING, IMPORTANCE AND NECESSITY OF
(111.0)	CHRISTIAN LIVING, WITNESSING, IMPORTANCE
	76 RA DISCIPLESHIP TAKES PRECEDENCE OVER EVEN FAMILY TIES
	90 .1 RA DISCIPLESHIP: PLACE OF, COMPARED TO ALL OTHER VALUES
	90 .1 RK DISCIPLESHIP: YOU MUST HATE YOUR PARENTS AND OWN LIFE
	50 .6 RC MISSION: FAMILY TIES MUST NOT KEEP FROM MISSION
(112.0)	CHRISTIAN LIVING, WITNESSING, METHODS
	61 .1 CT CESAREA PHILIPPI: WHY JESUS WENT THERE TO ASK QUESTION?
	57 .1 CT CECAROPOLIS, HAD GADARENE DEMONIACS PAVED THE WAY?
	77 .1 CT DISCIPLESHIP, METHODS: GO OUT TWO BY TWO, WHY?
	77 .1 RK DISCIPLESHIP, METHODS: GO OUT TWO BY TWO
	77 .2 CT DISCIPLESHIP: "TWO NO PROVISION, MEANING?"
	77 .1 RC DISCIPLESHIP: FOLLOW JESUS' METHOD OF TWO BY TWO
	77 .3 RK DISCIPLESHIP: STAY ONLY WHERE YOU ARE WELCOME
	77 .3 RC DISCRETION IN WITNESSING
	57 .1 CT GADARENE DEMONIACS, THEIR MINISTRY HAD BEEN EFFECTIVE
	50 .4 RK GENTILES, DISCIPLES NOT TO PREACH TO THEM FIRST
	130 .2 CT GREAT COMMISSION: PRESENCE OF CHRIST AND SUCCESS, RELATED?
	61 .2 CT GREAT QUESTION: WHY DID JESUS FOCUS ON HIS GROWING POPULARITY?
	61 .1 CT GREAT QUESTION: WHY JESUS WENT TO CESAREA TO ASK IT?
	50 .5 RK MESSAGE DISCIPLES WENT TO PREACH
	14 .1 RC METHODS AND MESSAGE OF JOHN THE BAPTIST, STUDY AND APPLY
	61 .3 RC MISSION, METHOD: ASK PEOPLE TO STATE DECISION FOR CHRIST
	61 .3 CT MISSION, METHOD: HOW TO ASK FOR A DECISION FOR CHRIST?
	48A.3 RK MISSION, METHOD: JESUS LEAVES WHERE NOT WELCOME
	61 .2 RC MISSION, METHOD: JUDGMENTS NOT BASED ON POPULAR OPINION
	61 .6 RC MISSION, METHOD: OBSERVE THE PROPER TIME TO SPEAK
	61 .6 CT MISSION, METHOD: WHEN IS THE TIME TO BE SILENT?
	61 .2 CT MISSION, METHOD: WHY JESUS FOCUSED ON GROWING POPULARITY?
	23 .1 RC MISSION: AVOID CONTROVERSY
	23 .2 CT MISSION: METHOD OF EVANGELISM USED WITH SAMARITAN WOMAN?
	24 .1 CT MISSION: METHOD, INFORMAL TEACHING SEATED IN A BOAT
	48A.5 RC MISSION: BEGIN AT HOME AND TELL WHAT GOD HAS DONE FOR US
	50 .4 RC MISSION: BEGIN WHERE YOU ARE
	50 .3 CT MISSION: DIVISION OF LABOR, "PRAY FOR LABORERS"
	50 .7 RK MISSION: DO NOT FORCE YOUR PRESENCE WHERE NOT WELCOME
	52 .6 RC MISSION: DO NOT WAIT UNTIL WE HAVE "ENOUGH"
	50 .4 RK MISSION: GO NOT TO THE GENTILES
	42A.1 CT MISSION: HOW TO PERSUADE DOUBTERS OF TRUTH?

Topical No. (112.0)	Teaching Point No.	
	77 .3 CT MISSION: IS IT BEST AT TIMES TO BE SILENT?	
	80 .7 CT MISSION: IS THERE A TIME NOT TO WITNESS?	
	23 .1 RK MISSION: JESUS AVOIDED CONTROVERSY	
	50 .5 RK MISSION: MESSAGE GIVEN TO DISCIPLES	
	48A.5 RK MISSION: MESSAGE OF GADARENE DEMONIACS. PERSONAL WITNESS	
	14 .1 RK MISSION: METHODS. JOHN THE BAPTIST	
	50 .5 RK MISSION: MINISTRY OF HEALING	
	48A.3 CT MISSION: NATURE OF GOSPEL INVITATION?	
	52 .1 RC MISSION: PRACTICE TEMPERANCE IN LABOR	
	14 .1 RC MISSION: PREPARE FOR MESSIAH'S COMING	
	77 .3 RK MISSION: STAY ONLY WHERE YOU ARE WELCOME	
	52 .1 CT MISSION: TEMPERANCE IN LABOR. "COME ... AND REST"	
	23 .2 RC MISSION: USE JESUS' METHOD OF PERSONAL EVANGELISM	
	48A.4 CT MISSION: WHAT IS THE BEST MESSAGE?	
	48A.5 CT MISSION: WHERE DOES IT BEGIN?	
	50 .4 CT MISSION: WHERE DOES MISSION BEGIN?	
	52 .8 RC MISSION: WORK IN ORDERLY, ORGANIZED FASHION	
	52 .7 RK MULTIPLICATION TOOK PLACE WHILE THE WORK PROGRESSED	
	50 .4 RA PRUDENCE IN MEETING PREJUDICE-FILLED MINDS	
	12 .2 RK QUESTIONS: TEACHING METHOD OF JESUS AT AGE TWELVE.	
	12 .2 RK TEACHING METHOD OF JESUS. ASKING. LISTENING	
	29A RC TEACHING METHOD OF JESUS: "WITH AUTHORITY." EMULATE	
	28 .1 CT TEACHING METHOD. INFORMAL. SEATED IN A BOAT	
	910.1 CT TEACHING METHOD. INFORMAL?	
	86 .1 CT TEACHING METHOD. PRINCIPLE OF REPETITION	
	80 .1 CT TEACHING METHOD. REPETITION	
	95 .4 RK TEACHING METHOD. USE OF THE HYPERBOLE	
	90 .1 CT TEACHING METHOD. USE OF THE HYPERBOLE?	
	29A RK TEACHING METHOD: WITH AUTHORITY	
	110 CT TEACHING METHOD: ANSWER WITH A QUESTION	
	105 .4 CT TEACHING METHOD: EXPRESSION DEEPENS CONVICTION?	
	58 CT TEACHING METHOD: NEED TO REPEAT SOME LESSONS?	
	37 .1 RK TEACHING METHOD: OUT-OF-DOORS SETTING	
	48A.1 RK TEACHING METHOD: OUT-OF-DOORS SETTING	
	480.6 CT TEACHING METHOD: PARABLE OF TREASURES NEW AND OLD. MEANING?	
	48C.1 RC TEACHING METHOD: UTILIZE NATURE	
	98 .4 CT TEACHING METHOD: WAS "GIVE ALL TO POOR" A HYPERBOLE?	
	98 .2 CT TEACHING METHOD: WHY DID JESUS SAY, "KEEP COMMANDMENTS"?	
	53 .4 CT TEACHING METHODS OF JESUS. SEEN IN PETER'S WALK ON WATER?	
	44 CT TEACHING METHODS OF JESUS: HOW HE TRAINED DISCIPLES?	
	28 .1 RK TEACHING THE PEOPLE BY THE SEASHORE	
	107 .2 CT TRIUMPHAL ENTRY: DID JESUS DECEIVE THE PEOPLE?	
	130 .1 RC WITNESS WITH CONFIDENCE AND BOLDNESS	
	103 .2 CT WITNESSING. CAN SOCIAL ACTIVITIES BE USED FOR?	
	72 .3 CT WITNESSING. COURAGE: SHOULD WE BE NEEDLESS OF CONSEQUENCES?	
	480.4 CT WITNESSING: "TELL NO ONE." IS THERE A TIME NOT TO WITNESS?	
	48C.2 CT WITNESSING: "TELL NO ONE." IS THERE A TIME NOT TO WITNESS?	
	50 .4 RC WITNESSING: BEGIN WHERE YOU ARE	
	50 .7 RC WITNESSING: DISCRETION IN WITNESSING	
	50 .7 CT WITNESSING: IS THERE A TIME NOT TO WITNESS?	
	61 .6 CT WITNESSING: IS THERE A TIME TO BE SILENT?	
	480.2 CT WITNESSING: MESSAGE. WHAT GOD HAS DONE FOR ME	
	50 .8 RC WITNESSING: NOT BE DISMAYED AT OPPOSITION AND PERSECUTION	
	103 .2 RC WITNESSING: PARTICIPATE IN WHOLESALE SOCIAL ACT. TO WITNESS	
	77 .3 CT WITNESSING: WHEN IS IT BEST TO BE SILENT?	
(113.0)	CHRISTIAN LIVING. MISSION. WITNESSING: MOTIVATION	
	105 .6 RA MISSION: COMPASSION CHRIST FELT FOR LOST WORLD	
	50 .6 CT MISSION: COMPENSATION FOR WITNESSING. WHAT IS RIGHT?	
	50 .6 RC MISSION: COMPENSATION. DO NOT ALLOW TO BE A MOTIVE	
	91A CT MISSION: EFFORT WORTH EXPENDING ON SOUL WINNING?	
	91B RA MISSION: LOVE FOR LOST SOULS	
	54 .1 RA MOTIVATION FOR SERVICE. CONSTANTLY ANALYZE	
(114.0)	CHRISTIAN LIVING: MISSION. WITNESSING: PERSECUTION	
	50 .8 CT WITNESSING: WILL GOD ALWAYS PROTECT?	
(115.0)	CHRISTIAN LIVING: MISSION. WITNESSING: REWARDS	
	98 .6 RK DISCIPLESHIP. REWARDS: YOU SHALL HAVE 100 X MORE	

Topical No.	Teaching Point No.
(115.0)	<p>50 .3 RK DISCIPLESHIP: "PRAY FOR LABORERS"</p> <p>98 .6 RA DISCIPLESHIP: TRUST HIS PROMISE OF REWARD</p> <p>91A RA MISSION: JOY IN</p> <p>50 .6 CT MISSION: GIVE WITHOUT PAY VS. LABORER DESERVES HIS FOOD</p> <p>23 .6 RK MISSION: JESUS' JOY AT SALVATION OF SAMARITAN WOMAN</p> <p>91A RK MISSION: JOY AT FINDING THE LOST SHEEP</p> <p>23 .6 RA MISSION: JOY IN SOUL-WINNING</p> <p>91C.7 CT PRODIGAL: MEANING OF FATTED CALF?</p> <p>(116.0) CHRISTIAN LIVING: MISSION, WITNESSING; TRAINING FOR</p> <p>44 CT DISCIPLESHIP: HOW JESUS TRAINED DISCIPLES?</p> <p>(116.5) CHRISTIAN LIVING, NATURE STUDY AND APPRECIATION</p> <p>37 .1 RA NATURE, LOVE OF</p> <p>46A.1 RC NATURE, UTILIZE AS A TEACHING RESOURCE</p> <p>46A.1 RA NATURE, VALUE</p> <p>46A.1 RA NATURE, VALUE AS A TEACHING RESOURCE</p> <p>52 .2 RA NATURE, VALUE FOR RESTORATION OF SOUL AND BODY</p> <p>52 .2 RK NATURE, CHRIST AND DISCIPLES SOUGHT FOR REST</p> <p>52 .2 RC REST, SEEK IN NATURE</p> <p>(117.0) CHRISTIAN LIVING, PROVIDENCE</p> <p>68.1 CT HISTORY, CONTROLLED BY GOD?</p> <p>10 .5 CT PROVIDENCE, HOW MANIFESTED IN TRIALS?</p> <p>10 .2 CT PROVIDENCE, HOW SEEN IN GUIDANCE OF WISEMEN?</p> <p>123 .1 CT PROVIDENCE, MEANING OF?</p> <p>68.1 RA PROVIDENCE, TRUST IN GOD'S</p> <p>107 .1 RA PROVIDENCE: BELIEVE HE CAN PROVIDE ALL OUR NEEDS</p> <p>119F.4 RK PROVIDENCE: "WHEN I SENT YOU OUT, DID YOU LACK ANYTHING?"</p> <p>10 .5 RC PROVIDENCE: ACCEPT, SUBMIT TO GOD'S LEADING</p> <p>11 .3 RK PROVIDENCE: GOLD PROVIDES FOR FLIGHT TO EGYPT</p> <p>11 .2 RK PROVIDENCE: ANGEL WARNS JOSEPH TO FLEE</p> <p>68.1 CT PROVIDENCE: DOES GOD'S WORK THROUGH SECULAR EVENTS?</p> <p>83 .4 RK PROVIDENCE: GOD CARES FOR THE FLOWERS, BIRDS, ETC.</p> <p>67 .2 CT PROVIDENCE: GOD'S WAYS OF PROVIDING FOR US?</p> <p>29 .2 CT PROVIDENCE: HE CAN PROVIDE FOR ALL OUR NEEDS</p> <p>119A CT PROVIDENCE: HE CAN PROVIDE FOR HIS OWN</p> <p>77 .2 RA PROVIDENCE: HE WILL TAKE CARE OF WHAT HE HAS ORDERED</p> <p>107 .1 CT PROVIDENCE: HEAVEN'S RESOURCES</p> <p>11 .2 CT PROVIDENCE: IS DIVINE INTERVENTION SELECTIVE?</p> <p>119A RA PROVIDENCE: TRUST HIM TO PROVIDE FOR HIS OWN</p> <p>67 .2 RA PROVIDENCE: TRUST HIS PROVISION FOR OUR MATERIAL NEEDS</p> <p>119F.4 RA PROVIDENCE: TRUST HIS PROVISION FOR OUR NEEDS</p> <p>77 .2 RK PROVISION FOR SUPPORT, DISCIPLES TO MAKE NONE</p> <p>119F.4 RA TRUST HE CAN TAKE CARE OF ALL OUR NEEDS</p> <p>(118.0) CHRISTIAN LIVING, PROTECTION BY GOD</p> <p>47 .1 RA FAITH IN GOD'S PROTECTION--JESUS IN THE STORM</p> <p>118A.2 CT PERSECUTION FORETOLD, CAN WE EXPECT DIVINE PROTECTION?</p> <p>50 .8 CT PROTECTION BY GOD FOR WITNESSES?</p> <p>118A.2 CT PROTECTION BY GOD, CAN WE EXPECT IN TIME OF PERSECUTION?</p> <p>11 .2 CT PROTECTION BY GOD, IS IT SELECTIVE?</p> <p>14 .3 CT PROTECTION BY GOD, IS IT SELECTIVE?</p> <p>27 .3 CT PROTECTION BY GOD, PURPOSE OF?</p> <p>121 .6 RC PROTECTION BY GOD, SUBMIT TO, SEEK GUIDANCE REGARDING</p> <p>47 .1 RA PROTECTION BY GOD, JESUS' ATTITUDE IN STORM AT SEA</p> <p>14 .3 CT PROTECTION BY GOD: IS DOING OUR DUTY A GUARANTEE?</p> <p>11 .2 RK PROTECTION BY GOD: ANGEL WARNS JOSEPH TO FLEE</p> <p>1200.1 CT PROTECTION BY GOD: IS DOING RIGHT A GUARANTEE?</p> <p>121 .6 CT PROTECTION BY GOD: IS FIGHTING IN SELF-DEFENSE WRONG?</p> <p>27 .3 RK PROTECTION OF JESUS FROM MOB AT NAZARETH</p> <p>51 .3 CT PROTECTION PROMISED BY GOD, MEANING?</p> <p>98 .1 CT PROTECTION: JESUS' ATTITUDE TOWARD PERSONAL THREAT?</p> <p>47 .1 RC PROTECTION: TRUST HIS PROTECTION</p> <p>(119.0) CHRISTIAN LIVING: SELF, DEALING WITH</p> <p>70 .3 RK GLORY, SEEKING ONE'S OWN, PROVES TEACHING FALSE</p> <p>89 .3 RA HONOR OF OTHERS, PREPARE</p> <p>101 .1 RA HONOR, NOT SEEK FOR SELF</p> <p>93 .4 CT PRIDE, HOW DOES IT AFFECT OUR RELATIONSHIP WITH CHRIST?</p> <p>70 .3 RA PRIDE: IN HONOR PREFERING ONE ANOTHER</p>

Topical No. (119.0)	Teaching Point No.
	76 .3 CT PRIDE: WHAT GIVES RE-ORIENTATION FROM SELF GLORIFICATION?
	98 .4 RA RICH YOUNG RULER: LOVE OF SELF MUST BE OVERCOME
	101 .2 CT SELF CONFIDENCE. IS A CERTAIN AMOUNT GOOD?
	101 .2 CT SELF DISTRUST: WHEN IS IT A GOOD THING?
	63 .4A SELF TO BE PUT TO DEATH
	122A.5 CT SELF-CONFIDENCE: WHEN IS IT HARMFUL?
	98 .4 RA SELF. LOVE OF. MUST BE OVERCOME
	101 .1 RA SELF. NOT SEEK HONOR FOR
	89 .3 RK SELF: DON'T CHOOSE THE HIGHEST PLACE
	89 .3 RC SELF: OVERCOME SELF-CENTERED MORALITY
	62 .2 RA SUBMISSION TO GOD'S PLANS FOR US
	89 .3 RA VALUES REVERSAL. SELF TAKEN OUT OF THE CENTER BY CHRIST
(120.0)	CHRISTIAN LIVING. SELF-SACRIFICE & ABNEGATION
	92 .4 RA ABNEGATION IN SERVICE. SPIRIT OF
	18 .1 CT CALL TO SERVICE AND DISCIPLESHIP. MEANING OF?
	3 .2 RC CALL TO SERVICE. RESPOND
	3 .2 CT CALL TO SERVICE. CHRISTIAN'S RESPONSE TO?
	28 .3 CT CALL. NATURE AND MEANING OF
	18 .1 RC CALL. RESPOND TO
	28 .3 RC CALL. RESPOND TO
	18 .1 RA CALL. SENSITIVITY AND WILLINGNESS TO ACCEPT
	31 .2 CT CALL. WHAT IS PROPER RESPONSE?
	54 .4 RK CALL: "ALL WHOM THE FATHER GIVES WILL COME TO ME"
	31 .2 RC CALL: RESPOND TO GOD'S CALL TO SERVICE
	73 .2 RK MIRACLING AND SHEPHERD
	73 .2 CT MIRACLING. MEANING OF THE SYMBOL?
	31 .2 RK MATTHEW'S RESPONSE TO CALL
	119F.2 RK PETER WAS SURE HE WOULD NOT DENY JESUS
	120C.2 CT PRUNING. APPRECIATE
	910.4 RK SACRIFICE: KINGDOM MUST BE ENTERED VIOLENTLY
	119F.2 CT SELF CONFIDENCE. CONSEQUENCES?
	119F.2 RK SELF CONFIDENCE: "I WILL NEVER DENY YOU"
	63 .4A SELF-SACRIFICE. PART OF THE CHRISTIAN SPIRIT
	119E CT SELF. HOW TO OVERCOME
	113 .2 CT SERVICE AND GREATNESS. RELATIONSHIP?
	3 .2 CT SERVICE. CALL TO: WHAT SHOULD CHRISTIAN'S RESPONSE BE?
	50 .6 RC SERVICE. DO NOT ALLOW COMPENSATION TO BE A MOTIVE FOR
	101 .3 RA SERVICE. PRIZE
	1130.2 RA SERVICE. SPIRIT OF
	92 .4 RA SERVICE. SPIRIT OF TRUE
	68 .1 RA SERVICE. VALUE
	101 .3 RK SERVICE: "WHOMEVER WOULD BE GREAT. LET HIM BE YOUR SLAVE"
	29C.1 RC SERVICE: USE OUR HEALTH AND OTHER GIFTS FOR SERVICE
	42C.2 RC SERVICE: FIND REST IN SERVICE FOR CHRIST
	113 .2 RK SERVICE: GREATEST SHALL BE YOUR SERVANT
	113 .2 RC SERVICE: HUMBLE SERVICE IN LOVE
	42C.2 RK SERVICE: JESUS' INVITATION TO TAKE HIS YOKE
	38 .2 RC SERVICE: PLACE SELF IN HIS HANDS FOR SERVICE
	101 .3 RC SERVICE: SEEK PLACE OF GREATEST SERVICE
	92 .4 RC SERVICE: SERVE. OBEY FOR LOVE
	1130.2 RC SERVICE: SERVICE. HUMBLTY. WITH LOVE
	50 .6 RA SERVICE: SPIRIT OF UNSELFISH SERVICE MOTIVATED BY LOVE
	73 .2 RA SPIRIT OF LOVE AND SACRIFICE AS WORKERS FOR GOD
	480.2 RC WITHNESSING. IMPROVE ALL OPPORTUNITIES FOR
	52 .5 RK YOU MUST GIVE THEM FOOD
(121.0)	CHRISTIAN LIVING. STEWARDSHIP
	910.1 CT DISHONEST STEWARD PRAISED. MEANING?
	83 .3 CT FOOLISH RICH MAN: WHAT WAS HIS MISTAKE?
	69 .1 RA GIVING. VALUE
	910.2 CT HANNON AND GOD. MEANING?
	910.2 CT HANNON: "MAKE FRIENDS WITH UNRIGHTEDUS HANNON." MEANING?
	114 .6 RK STEWARDSHIP PRINCIPLES. SUPPORT OF THE MINISTRY
	119 .6 RC STEWARDSHIP: BALANCE BETWEEN ECONOMY AND ESTHETICS
	114 CT STEWARDSHIP: DOES GOD EXPECT POOR TO GIVE ALL?
	77 .2 CT STEWARDSHIP: HOW IS MINISTRY TO BE SUPPORTED?

Topical No.	Teaching Point No.
(121.0)	<p>52 .9 CT STEWARDSHIP: PLACE OF ECONOMY, FRUGALITY?</p> <p>52 .9 RC STEWARDSHIP: PRACTICE REASONABLE FRUGALITY</p> <p>83 .4 CT STEWARDSHIP: SHOULD WE MAKE FINANCIAL PROVISION FOR FUTURE?</p> <p>114 .4 RA STEWARDSHIP: SPIRIT OF GIFT, NOT THE AMOUNT, IS OF VALUE</p> <p>114 .4 CT STEWARDSHIP: TEACHING OF THE WIDOW'S OFFERING</p> <p>113 .4 RC STEWARDSHIP: TITHING THE MINT: THIS YOU OUGHT TO HAVE DONE</p> <p>113 .4 RC STEWARDSHIP: YOU TITHE THE MINT, ETC</p>
(122.0)	<p>CHRISTIAN LIVING, SOCIAL LIFE</p> <p>19 .1 RA SOCIAL ACTIVITIES, ATTITUDE TOWARD</p> <p>31 .3 CT SOCIAL ACTIVITIES, ATTITUDE TOWARD?</p> <p>19 .1 RC SOCIAL ACTIVITIES, ENJOY, IMPROVE OPPORTUNITIES FOR</p> <p>31 .3 RA SOCIAL ACTIVITIES, ENJOY, IMPROVE OPPORTUNITIES FOR</p> <p>103 .2 RC SOCIAL ACTIVITIES, PARTICIPATE IN WHOLESOME, TO WITNESS</p> <p>31 .3 CT SOCIAL ACTIVITIES, USE FOR WITNESSING?</p> <p>52 .2 CT SOCIAL ACTIVITIES, WHAT IS THE BEST TYPE?</p> <p>31 .3 RC SOCIAL ACTIVITIES: PARTICIPATE IN WHOLESOME, TO WITNESS</p> <p>122A.2 RC SOCIAL ACTIVITIES: FRIENDSHIP WITH PEOPLE OF INFLUENCE</p> <p>52 .1 CT SOCIAL ACTIVITY: LABORER NEEDS REST AND CHANGE?</p> <p>31 .3 CT WITNESSING, USE SOCIAL ACTIVITIES FOR</p> <p>103 .2 CT ZACCHAEUS, HOW AFFECTED BY JESUS' STAYING AT HIS HOUSE?</p>
(123.0)	<p>CHRISTIAN LIVING, TEMPTATIONS</p> <p>19 .3 RC SENSUAL TEMPTATION, ALERT TO RECOGNIZE AND RESIST</p> <p>92 .1 RC TEMPTATIONS, AVOID BEING THE CAUSE OF</p> <p>92 .1 RC TEMPTATIONS, DON'T BE A CAUSE OF</p> <p>123 .2 RC TEMPTATIONS, KEEP MIND CLEAR TO AVOID</p> <p>53 .3 RA TRIALS, ACCEPT, REJOICE IN</p> <p>53 .3 RC TRIALS, LOOK FOR PURPOSE OF</p> <p>10 .5 RC TRIALS, PERPLEXITY OF THE WISEMEN</p> <p>10 .5 CT TRIALS, PURPOSE OF?</p> <p>53 .3 RC TRIALS, SEEK GOD MORE IN</p> <p>120C.2 RC TRIALS: FORTITUDE IN TRIAL</p> <p>53 .3 CT TRIALS: PURPOSE OF SOME HARD EXPERIENCES WE HAVE?</p>
(124.0)	<p>CHRISTIAN LIVING, TRAGEDY &amp; TRIALS</p> <p>72 .1 CT CATASTROPHES, IS THERE ALWAYS A PURPOSE?</p> <p>51 .3 RC CATASTROPHES: NOT BE DISMAYED WHEN ACCIDENTS HAPPEN</p> <p>72 .1 CT CATASTROPHES AND SIN, RELATIONSHIP?</p> <p>84 .1 CT CATASTROPHES AND SIN, RELATIONSHIP?</p> <p>84 .1 CT CATASTROPHES, CAUSE AND PURPOSE OF?</p> <p>84 .1 RC CATASTROPHES: BE READY AT ANY MOMENT</p> <p>72 .1 RA CATASTROPHES: RATIONAL ACCEPTANCE OF EVENTS</p> <p>50 .8 RC PERSECUTION WILL COME</p> <p>1200.1 RC PERSECUTION WILL COME</p> <p>116A.4 RC PERSECUTION: BE READY AT ANY MOMENT</p> <p>116A.2 RC PERSECUTION: DO NOT BE DISMAYED WHEN IT HAPPENS</p> <p>1200.1 RC PERSECUTION: NOT BE SURPRISED OR OVERWHELMED</p> <p>84 .1 CT SIN AND CATASTROPHES, RELATIONSHIP?</p> <p>120C.2 RC VINE: FRUITFUL BRANCHES WILL BE PRUNED</p>
(125.0)	<p>CHRISTIAN LIVING, VALUES, GENERAL</p> <p>14 .2 RA JOHN THE BAPTIST, ADOPT VALUES SEEN IN HIS LIFESTYLE</p> <p>86 .1 CT MUSTARD: DOES SIZE OR GROWTH COUNT MORE BEFORE GOD?</p> <p>99 .2 RC REVERSAL: "FIRST SHALL BE LAST" (LABORERS IN VINEYARD PARABLE)</p> <p>90 .3 RA SALTNESS: WHAT GIVES VALUE TO A CHRISTIAN?</p> <p>77 .4 RA SALVATION, THE GREATEST PRIZE</p> <p>50 .9 RA SOUL, VALUE OF</p> <p>29 .4 CT VALUES SOURCE, TRUE, IS GOD</p> <p>113 .3 RA VALUES SOURCE: IT IS GOD WHO GIVES VALUE TO ANYTHING</p> <p>120C.2 CT VINE: PRUNING, MEANING OF SYMBOL?</p> <p>120C.2 RC VINE: UNFRUITFUL BRANCHES WILL BE CUT OFF</p> <p>120F.3 RA WORD: PRIZE THE WORD OF GOD</p>
(126.0)	<p>CHRISTIAN LIVING, VALUES, REVERSAL</p> <p>98 .8 RC FIRST SHALL BE LAST</p> <p>64 .1 RC GREATEST SHALL BE LEAST AND VV.</p> <p>113 .2 RC GREATEST SHALL BE YOUR SERVANT</p> <p>460.1 RA HUMBLE BEGINNINGS, DO NOT DESPISE</p> <p>460.1 CT HUMBLE BEGINNINGS, POTENTIAL OF?</p> <p>9 .1 CT HUMBLE CIRCUMSTANCES, PURPOSE AND SIGNIFICANCE?</p>

Topical No. (126.0)	Teaching Point No.
	30F.1 RA HUMILITY
	119B.2 RA HUMILITY. SPIRIT OF
	64 .1 RA HUMILITY. VALUE
	99 .2 RK LAMPREYS IN VINEYARD PARABLE: "FIRST SHALL BE LAST"
	113 .2 CT LEADERSHIP: WORLDLY VS. CHRIST'S STYLE. CONTRAST?
	63 CT LOSING YOUR LIFE IS SAVING IT AND VV.. MEANING?
	115 .2 CT LOSING YOUR LIFE IS SAVING IT AND VV.. MEANING?
	99 .2 RA REVERSAL OF HUMAN VALUES IN GOD'S SYSTEM OF REWARDS
	460.4 RA REVERSAL OF MATERIALISTIC VALUES--SELL ALL FOR SALVATION
	98 .4 RA REVERSAL OF PRESENT VALUES: "FIRST SHALL BE LAST"
	68 .3 RA REVERSAL OF VALUES
	68 .1 RA REVERSAL OF VALUES BY CHRISTIAN ETHIC
	910.2 RA REVERSAL OF VALUES REGARDING MATERIAL THINGS
	110C.2 RA REVERSAL OF VALUES: DEATH EQUALS GLORIFICATION FOR CHRIST
	63 RA REVERSAL OF VALUES: VALUE ETERNAL LIFE ABOVE THIS ONE
	115 .2 RA REVERSAL OF VALUES: VALUE ETERNAL LIFE ABOVE THIS ONE
	115 .2 RK REVERSAL: DYING THAT IS LIVING. LOSING THAT IS GAIN
	50 .9 RK REVERSAL: LOSING THAT IS SAVING
	63 RK REVERSAL: LOSING THAT IS SAVING
	99 .2 RA REWARDS. REVERSAL OF HUMAN VALUES IN GOD'S PLAN OF
(127.0)	CHRISTIAN LIVING. VALUES. PRIORITIES
	64 .3 RK BETTER LOSE A HAND OR LEG THAN TO SIN
	7 .1 CT CHARACTER: WHY WERE SHEPHERDS CHOSEN?
	68 .1 RA CHILDLIKE CHARACTERISTICS. VALUE
	68 .1 RA CHRISTIAN ETHIC MEANS REVERSAL OF VALUES
	35 RK DAVID AND THE SHEPHERD
	910.1 CT DISHONORST STEWARD. WHY WAS HE PRAISED?
	50 .8 RA ETERNAL LIFE FAR MORE VALUABLE THAN THIS LIFE
	118 CT EXTRAVAGANCE. WHAT IS IT?
	50 .4 RA GOSPEL MORE VALUABLE THAN FAMILY TIES
	65 .2 RA HIERARCHY OF VALUES
	16 .2 RA HIERARCHY OF VALUES. SPIRITUAL OVER MATERIAL
	36 .2 RA HUMAN VALUES ABOVE RULES
	76 RA JESUS AND HIS KINGDOM MUST HAVE FIRST PLACE
	76 RK JESUS CLAIMS FIRST PLACE
	113 .4 CT JUSTICE & MERCY. WHY MORE IMPORTANT THAN TITHING THE MINT?
	113 .4 RA JUSTICE. MERCY. LOVE. MORE VALUE THAN LEGAL DETAILS
	35 .2 RA MAN MORE VALUABLE THAN LEGAL TECHNICALITY
	77 .4 RK NAMES IN HEAVEN. GREATEST CAUSE FOR REJOICING
	460.4 RK PEARL VALUABLE. MERCHANT SOLD ALL TO BUY
	93 .1 CT PRIORITIES: HOW TO KNOW THE RIGHT ORDER?
	62 .1 RK PRIORITIES: THIS YOU OUGHT TO HAVE DONE WITHOUT NEGLECTING THE OTHER
	77 .4 RK REJOICE NOT SPIRITS SUBJECT. BUT THAT NAMES IN HEAVEN
	63 .3 RA RICHES WITH GOD. BEFORE ANY MATERIAL WEALTH
	122F.5 RA SALVATION: TO BE LOST IS WORSE THAN PHYSICAL DEATH
	910.1 RA SPIRITUAL OVER MATERIAL GOODS. VALUE
	910.2 RA SPIRITUAL OVER MATERIAL GOODS. VALUE
	69 .3 RA SPIRITUAL OVER MATERIAL VALUES. PRIZE
	71 .2 RA SPIRITUAL OVER MATERIAL VALUES. PRIZE
	99 .5 RA SPIRITUAL OVER MATERIAL VALUES. PRIZE
	126 .3 RA SPIRITUAL OVER PHYSICAL. VISIBLE EXPERIENCE. VALUE
	16 .2 RA SPIRITUAL VALUES MORE IND. THAN MATERIAL
	39E RC SPIRITUAL VALUES OVER MATERIAL GOODS. SEEK
	70 .5 RA SPIRITUAL VALUES TAKE PRECEDENCE OVER MATERIAL
	79 RA SPIRITUAL VS. MATERIAL PRIORITIES
	290.2 RA SPIRITUAL VS. MATERIAL VALUE OF RELIGION
	71 .2 CT SPIRITUAL VS. MATERIALISTIC ORIENTATION. COMPARE?
	66 .1 RA VALUE PEOPLE AND THINGS FOR POTENTIAL. AS HEAVEN DOES
	113 .4 RA VALUE WHAT IS OF TRUE WORTH
	35 RA VALUES: HIERARCHY OF VALUES

### SUGGESTIONS FOR USING THE RECORD OF TOPICAL EMPHASIS

The figures in the first column show the frequency with which each topic appears in the Chart of Instructional Objectives. Column two shows the emphasis selected by a group of experienced teachers of this course. These professors marked their selection of emphasis for each item according to the following key:

- 3 = Give this one special emphasis.
- 2 = Deal with this topic to some extent.
- 1 = Maybe touch on this one, but not very extensively.
- 0 = Leave this one out entirely.

The number that appears in each box is the median of emphasis selected.

The third column is to be filled in by each teacher who uses this plan. Probably on the first day of class, the professor will ask students to indicate the objectives they feel are most important to them. In order to insure comparability, this should be done using the instrument that appears in appendix B of this manual. After calculating the median of emphasis selected for each item, the figures should be entered in column three of the Emphasis Coordination Chart.

When this is done, the teacher should compare the first three figures, add to this comparison his/her own experienced judgment and sense of student needs, his/her knowledge of the local situation his observation of the group before him/her, and in the fourth column, write a final figure representing the amount of emphasis to be accorded each topic among course objectives for the school term that is beginning.

In the space allotted at the right hand side of the page, the teacher should record the emphasis actually given to the various



points as the term progresses. In most cases, it will be practical to do this immediately after the close of each class period.

Since it is somewhat difficult to quantify a degree of emphasis in precise terms, there can be some degree of flexibility in the exact method of keeping this record. Some teachers may prefer to record the emphasis in terms of minutes of class time dedicated to the topic. In most cases a simple check mark or "X" on the line will probably be adequate. Another acceptable way of recording the emphasis would be to use the 3-0 rating used in the original instrument, but remember that it is not exactly the same term in this case, as this is a daily record.

The value of this record will be apparent as the term progresses. It will be possible to look at the chart and in a glance discover what points are being neglected and which ones may be in danger of receiving over emphasis.

## RECORD OF TOPICAL EMPHASIS

	M	Pr.	St.	YOU
1. Witnessing, mission, discipleship (The meaning of discipleship, how to witness, etc.)	190	2.3		
2. Faith, belief, trust (What does it really mean to have faith? etc.)	139	3.0		
3. Character development (Jesus' example and teaching on Christian character)	128	2.0		
4. Devotional life (The prayer life, how to worship, etc.)	94	2.0		
5. Human relations (Loving people the way Jesus did)	84	2.1		
6. Truth (How can you really know you have the truth? Does it matter whether you have it or not?)	80	2.9		
7. Good works, ethics, values (The place of good works in the plan of salvation)	73	2.3		
8. The nature of Christ (Did Christ have a human nature just like ours?)	66	1.3		
9. Sin, guilt, responsibility (What constitutes a sin?)	61	2.3		
10. Forgiveness (For ourselves and for others)	50	2.9		
11. Judging, appearances (Do appearances sometimes reveal true character?)	42	1.1		
12. Mission of Christ (What did Christ come to do? Christ as our example, our ransom, a witness to the truth about God)	38	2.0		
13. Relationship between Christ and the believer	36	2.9		
14. The incarnation, divinity and humanity of Christ	28	2.3		
15. Holy Spirit, his work for us and through us	30	2.7		
16. Decision for eternal life (The gospels are full of invitations.)	27	2.7		
17. Second coming and final events (Christ came back to this subject many times.)	26	2.3		

## N Pr. St. YOU

18. Sabbath (What did Christ teach about true Sabbath-keeping?)
19. Civil government and the Christian (Our responsibility toward legal authorities)
20. The church (What is the church? What authority did Christ give it over the believer?)
21. Health and the Christian life (What did Jesus have to say about good health?)
22. Providence (Will God always take care of all our needs?)

23	2.2			
22	1.7			
22	1.2			
22	1.2			
20	2.2			

23. Stewardship, the Christian as a steward
24. Family life
25. Protection by God in times of danger
26. Self, how to gain the victory over ourselves
27. Predestination and free will
28. Tragedy and trials in the Christian life
29. Cooperation between God and man
30. Social life of the Christian
31. Temptations, how to deal with them
32. Rewards promised to the follower of Christ
33. Kingdom of God, what and where is it?
34. Repentance
35. Independent thinking, how important is it?
36. The judgment
37. Death, man's condition in death, attitude toward it
38. Demons, what Jesus wanted us to know about them
39. Christian baptism
40. Grace, what it is, how it applies

17	2.0			
17	2.3			
17	1.1			
17	2.7			
16	1.0			
14	1.6			
13	2.3			
12	1.7			
11	2.7			
9	1.0			
9	2.3			
9	2.9			
9	1.5			
8	2.0			
7	1.3			
7	1.8			
6	1.1			
5	2.7			

## OTHER TOPICS YOU SELECT FOR EMPHASIS

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INSTRUMENT FOR OBTAINING STUDENT INPUT  
ON COURSE OBJECTIVES

Students are sometimes suprized to discover how many different subjects Jesus dealt with in his teachings and by his example. Some of the subjects that are mentioned most frequently in the Gospels are listed below.

You may consider that some of these are more important than others at this particular moment in your Christian experience. Please take a few moments to mark this paper, indicating the topics you believe would contribute most to your growth as a Christian.

- 3 = Give this one special emphasis  
2 = Deal with this topic to some extent  
1 = Maybe touch on this one, but not very extensively  
0 = Leave this one out entirely

- |   | 3   | 2   | 1   | 0   |
|---|-----|-----|-----|-----|
| 1. Witnessing, mission, discipleship.<br>(Jesus' instructions on how to witness? Why is it stressed so much? etc.)  | ( ) | ( ) | ( ) | ( ) |
| 2. Faith, belief, trust<br>(What does it really mean to have faith? How to have more of it? etc.)   | ( ) | ( ) | ( ) | ( ) |
| 3. Character development<br>(What did Jesus have to say and what does his life teach us about developing a Christian character?)                            | ( ) | ( ) | ( ) | ( ) |
| 4. Devotional life<br>(Covers topics such as the prayer life, how to worship, the place of Scripture in the life of the Christian.)                         | ( ) | ( ) | ( ) | ( ) |
| 5. Human relations<br>(How to love people and deal with them the way Jesus did.)  | ( ) | ( ) | ( ) | ( ) |
| 6. Truth<br>(How can you really know you have the truth? Does it make a difference whether you have it or not?)   | ( ) | ( ) | ( ) | ( ) |
| 7. Good works, ethics, values<br>(What difference do good works make in the plan of salvation? How can you know right from wrong in a difficult situation?) | ( ) | ( ) | ( ) | ( ) |
| 8. The nature of Christ<br>(Did Christ have a human nature just like ours?)   | ( ) | ( ) | ( ) | ( ) |
| 9. Sin, guilt, responsibility<br>(What constitutes a sin? Is it ever not a sin to break one of the Ten Commandments?)                                       | ( ) | ( ) | ( ) | ( ) |

	3	2	1	0
10. Forgiveness (Can you be sure all your sins are forgiven? Is it really necessary to forgive everything anybody might do to us?)	( )	( )	( )	( )
11. Judging, appearances (Do appearances sometimes reveal the true character? Is it ever right to judge another person?)	( )	( )	( )	( )
12. Mission of Christ (What did Christ come to do? Christ as our example, our ransom, a witness to the truth about God)	( )	( )	( )	( )
13. Relationship between Christ and the believer (How is it possible to be closer to Christ today than even the 12 apostles were?)	( )	( )	( )	( )
14. The incarnation, divinity and humanity of Christ	( )	( )	( )	( )
15. Holy Spirit, his work for us and through us	( )	( )	( )	( )
16. Decision for eternal life (The gospels are full of invitations.)	( )	( )	( )	( )
17. Second coming and final events (Christ came back to this subject many times.)	( )	( )	( )	( )
18. Sabbath (What did Christ teach about the nature of true Sabbath-keeping?)	( )	( )	( )	( )
19. Civil government and the Christian (What is our responsibility toward legal authorities?)	( )	( )	( )	( )
20. The church (Just what is the church? What authority did Christ give it over the believer?)	( )	( )	( )	( )
21. Health and the Christian life (What did Jesus have to say about good health?)	( )	( )	( )	( )
22. Providence (Will God always take care of all our needs?)	( )	( )	( )	( )

The following topics are also dealt with in the Gospels, but most of them are not mentioned as frequently as the previous ones. Please mark them in the same way.

	3	2	1	0
23. Stewardship, the Christian as a steward	( )	( )	( )	( )
24. Family life	( )	( )	( )	( )
25. Protection by God in times of danger	( )	( )	( )	( )
26. Self, how to gain the victory over ourselves	( )	( )	( )	( )
27. Predestination and the free will	( )	( )	( )	( )
28. Tragedy and trials in the Christian life	( )	( )	( )	( )
29. Cooperation between God and man	( )	( )	( )	( )
30. Social life of the Christian	( )	( )	( )	( )
31. Temptations, how to deal with them	( )	( )	( )	( )
32. Rewards promised to the follower of Christ	( )	( )	( )	( )
33. Kingdom of God, what and where is it?	( )	( )	( )	( )
34. Repentance	( )	( )	( )	( )
35. Independent thinking, how important is it?	( )	( )	( )	( )
36. The judgment	( )	( )	( )	( )
37. Death, man's condition in death, attitude toward it	( )	( )	( )	( )
38. Demons, what Jesus wanted us to know about them	( )	( )	( )	( )
39. Christian baptism	( )	( )	( )	( )
40. Grace, what it is, how it applies	( )	( )	( )	( )

There may be other topics from the life and teachings of Jesus that you believe would be especially worth while. Feel free to write them in the space provided.

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## APPENDIX B

### PRETEST/POSTTEST INSTRUMENT

Instructions to the professor: This test will take an entire class period to complete. The professor should reassure the students orally that their test score will not affect their grade in the course. At the same time it is important for them to do as well as possible, because their average score will be compared with that of students in other schools. It is advisable to read aloud the instructions for section II, the section designed to test reasoning and application of knowledge.

(Please do NOT write your name on this test.)

WE NEED TO KNOW SOMETHING ABOUT YOU

Male \_\_\_\_ Female \_\_\_\_ Age \_\_\_\_ Religious affiliation: SDA \_\_\_\_ Other (please specify) \_\_\_\_ How old were you when you first began to regularly attend the church of your present affiliation? \_\_\_\_  
 Mother's religious affiliation \_\_\_\_ Father's relig. affil. \_\_\_\_  
 No. yrs. you spent in SDA elem. schools \_\_\_\_ No. yrs. in SDA sec. sch. \_\_\_\_

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PART I: INSTRUCTIONS: In the space provided write the letter that appears beside the best answer.

1. Over Jesus' cross was written
  - (A) He saved others, himself he could not save
  - (B) Jesus Christ, Saviour of the world
  - (C) This is Jesus, King of the Jews

1. \_\_\_\_
2. Which of the following events took place BEFORE Jesus was baptized?
  - (A) the call of Matthew
  - (B) the call of Nathanael
  - (C) John's declaration that Jesus was the "Lamb of God"
  - (D) Jesus' conversation with the rulers in the temple for three days

2. \_\_\_\_
3. Which miracle took place while Jesus was on his way to the house of Jairus?
  - (A) healing of a woman who touched the border of his garment
  - (B) curing of a blind beggar who called him from the side of the road
  - (C) healing of a paralytic carried on a stretcher
  - (D) healing of a centurion's servant

3. \_\_\_\_
4. The New Testament mentions the occupation of some of the twelve disciples before they became followers of Jesus. Which of the following is NOT mentioned?
  - (A) fisherman
  - (B) carpenter
  - (C) tax collector
  - (D) disciple of John the Baptist

4. \_\_\_\_
5. Which disciple is best known for his impulsiveness?
  - (A) John
  - (B) Judas
  - (C) Peter
  - (D) Simon the Zealot

5. \_\_\_\_



6. One morning, when Jesus had finished praying in the countryside near Capernaum, the disciples told him the people of Capernaum were looking for him. When Jesus heard this, he
  - (A) left and went to another city
  - (B) stayed where he was and the people came out to the countryside to see him
  - (C) went into Capernaum and taught and healed in the synagogue
  - (D) said, "Abraham saw my day and was glad."
 6. \_\_\_\_\_
7. "Then he opened their minds to understand the Scriptures." When did this take place?
  - (A) when Jesus taught in the synagogue in Capernaum
  - (B) when Jesus taught his disciples at the Last Supper
  - (C) in the Sermon on the Mount
  - (D) when Jesus appeared to the disciples after the resurrection
 7. \_\_\_\_\_
8. Jesus said: "Let the \_\_\_\_\_ come to me, . . . for of such is the kingdom of heaven." The missing word in this sentence is
  - (A) weary
  - (B) poor in spirit
  - (C) children
  - (D) heavy laden
 8. \_\_\_\_\_
9. Which of the following was NOT specifically prophesied about Jesus' suffering and death?
  - (A) burial in a rich man's tomb
  - (B) disciples left Jesus and fled
  - (C) soldiers pierced his hands and feet
  - (D) Jesus remembered his mother
 9. \_\_\_\_\_
10. Jesus often visited the home of his friends
  - (A) James and John
  - (B) Mary and Martha
  - (C) John and Elizabeth
  - (D) Matthew and Zacchaeus
 10. \_\_\_\_\_
11. Which of the following miracles is recorded as having taken place ONLY one time?
  - (A) dead man raised
  - (B) water turned to wine
  - (C) miraculous catch of fishes
  - (D) a walk on the water
 11. \_\_\_\_\_
12. Which of the following best describes the status of Jesus' parents?
  - (A) very poor and not famous
  - (B) moderately prosperous
  - (C) from the ruling class
  - (D) unknown status
 12. \_\_\_\_\_

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13. Peter was allowed to enter the courtyard where Jesus was on trial because \_\_\_\_\_ spoke on his behalf. What is/are the missing word(s)?  
 (A) Nicodemus  
 (B) John  
 (C) Andrew  
 (D) a servant of the high priest 13. \_\_\_\_\_
14. Jesus told the disciples to find an upper room for the Last Supper. How were they to do this?  
 (A) by going to a street called Strait  
 (B) by inquiring at the house of Simon the tanner  
 (C) by following a man carrying a water jug  
 (D) by saying to the owners, "the master has need of it" 14. \_\_\_\_\_
15. What is recorded as the next miracle that took place after Jesus calmed the storm on the lake?  
 (A) the healing of a leper  
 (B) the healing of a dumb demoniac  
 (C) casting out demons from two madmen  
 (D) feeding the 5,000 15. \_\_\_\_\_
16. The Pharisees said Jesus should order his disciples to be silent. What was Jesus' reply?  
 (A) Suffer it to be so, for it becometh us to fulfill all righteousness.  
 (B) If these should be silent, even the stones would cry out.  
 (C) Ye do err, not knowing the Scriptures that all these things must needs be fulfilled  
 (D) I am not come but to seek and save that which was lost 16. \_\_\_\_\_
17. What did Jesus say about the "other sheep" who are not of his fold?  
 (A) These I must also bring.  
 (B) The true sheep will hear my voice and follow me.  
 (C) These follow the voice of the hireling.  
 (D) All that the Father has given me will come to me. 17. \_\_\_\_\_
18. Jesus worked his mighty miracles through  
 (A) the power of the Father  
 (B) his own divine power as the Son of God  
 (C) cooperation between his power and that of the Father  
 (D) cooperation between the Father, the Son and the Holy Spirit 18. \_\_\_\_\_
19. Christ told of a merchant who sold all he had in order to buy a valuable pearl. This illustrates  
 (A) how people worship material things  
 (B) not only materialism, but the false value system of the world in general  
 (C) the need to give up material possessions in order to gain our salvation  
 (D) the exceedingly great value of the kingdom of God 19. \_\_\_\_\_
20. What did Jesus illustrate with his remarks about wineskins?  
 (A) the problem of alcoholic consumption  
 (B) the need for integrity in all our transactions  
 (C) the difference between the Pharisees' religion and his new teachings  
 (D) the importance of recognizing the value of heavenly thing 20. \_\_\_\_\_

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SECTION II: The following questions are NOT designed to test your knowledge. Instead, they give you a chance to show the skill you have developed in critical thinking and reasoning about spiritual subjects. More than one of the alternatives under each item may appear to be true, but there is a logical reason why one is a better choice than the others.

A page is provided with Bible references for each question. You may look at this whenever you want to.

1. (STOP! Have you read the instructions? Very important!)  
The story of the Good Samaritan teaches
  - (A) that we should help people without stopping to consider the social class of the person we are helping
  - (B) that we should help people on the basis of need alone without considering the social class of the person who is in need
  - (C) that those who help others will be doubly blessed
  - (D) that religious leaders are no more likely than anyone else to help the needy

1. \_\_\_\_\_
2. From the account of Christ's stilling the storm, we learn that
  - (A) a Christian can safely go anywhere whether on land or sea.
  - (B) a Christian will be safe anywhere as long as he is doing the will of God.
  - (C) if our relationship to God is like that of Christ to his Father, we do not need to be afraid
  - (D) in times of distress and trouble the Holy Spirit will be with us as our Protector

2. \_\_\_\_\_
3. Christ's remarks about the kingdom of God being like leaven may be taken to teach all of the following ideas EXCEPT ONE. Which one?
  - (A) the permeating power of the Gospel
  - (B) the potential for growth from humble beginnings
  - (C) the power of influence of one person on another
  - (D) the invisible way the Gospel works in the heart

3. \_\_\_\_\_
4. The parable of the weeds (tares) illustrates
  - (A) the importance of keeping sin from getting a start in the church.
  - (B) that we must be patient with sin in the church
  - (C) that the church will continue to have both false and true disciples until the end of time
  - (D) that the church must not attempt to judge or expel members who fall into sin.

4. \_\_\_\_\_
5. Mark the LEAST CONVINCING reason given below for the extreme cruelty of Satan to Christ on the cross.
  - (A) Satan knew his cause would be lost and that he himself would be condemned if Christ overcame at this point.
  - (B) Satan wanted to prove that man cannot overcome sin.
  - (C) Satan would confirm his claim to be ruler of this world if he could get Christ to sin.
  - (D) Satan wanted to prove that his leadership was just and fair and that God was unfair

5. \_\_\_\_\_

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6. "You shall know the truth and the truth shall make you free."  
This means that the truth can give us freedom from  
(A) errors of ignorance  
(B) the consequences of sin  
(C) the likelihood of physical danger  
(D) enslavement to our sinful nature 6. \_\_\_\_\_
7. Which statement is NOT an accurate description of the father of the epileptic boy who was healed by Jesus?  
(A) The father did not really have faith in Jesus, but was willing to try anything to get his son healed.  
(B) The father had a glimmer of faith, but he was overwhelmed by doubts when the disciples could not heal his son.  
(C) The father believed Jesus could heal his son, but did not express his faith because he was afraid of the Pharisees.  
(D) The father felt he could believe if Jesus would grant his request. 7. \_\_\_\_\_
8. Jesus healed Peter's mother-in-law. An important lesson we can learn from this incident is that  
(A) Jesus will heal the loved ones of his servants in response to fervent prayer.  
(B) It is not wrong to heal and do good on the Sabbath day.  
(C) It is important to have compassion for one's elderly parents.  
(D) One of the purposes of good health is that we may serve God and our fellow man. 8. \_\_\_\_\_
9. From the story of the call of Matthew we learn that  
(A) appearances are not always an indication of character.  
(B) many who love material things would be quick to respond to the Gospel if they were approached in the right way.  
(C) love and kindness will melt hard hearts that force could never subdue.  
(D) the true disciple will respond without hesitation to the call of the Gospel. 9. \_\_\_\_\_
10. Which of the following is the LEAST CONVINCING answer?  
From the experience of Pilate we can see that ...  
(A) God will give us sufficient light (knowledge of the truth) to make the decisions he requires us to make.  
(B) Accepting the light one has received will bring peace of mind.  
(C) The Jewish leaders had more light than Pilate and therefore they had more guilt in the condemnation of Jesus.  
(D) Light that is rejected will be withdrawn. 10. \_\_\_\_\_
11. The account of the miraculous catch of fishes teaches  
(A) that God will provide for all our needs.  
(B) that God is able to provide for all our needs  
(C) that miracles are given so that people will believe in God who would not otherwise believe.  
(D) that miracles usually take place without human participation 11. \_\_\_\_\_

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12. Jesus said: "Come apart ... and rest a while." Which of the following statements is most accurate?  
 (A) Those who are working for God need to take frequent periods of rest.  
 (B) Rest is a privilege that is the reward of the faithful laborer  
 (C) It is not a part of the Christian religion to be always working with no time for rest and relaxation.  
 (D) The true Christian will find sufficient rest in his life of prayer and personal devotions. 12. \_\_\_\_\_
13. The parable of the great supper illustrates all of the following points EXCEPT ONE. Which one is the exception?  
 (A) Salvation is available to all people without discrimination, but not all are willing to receive it.  
 (B) The amount of light we have makes less difference than the use we make of the light we have received.  
 (C) Family or business matters will not be accepted as an excuse for rejecting the Gospel invitation.  
 (D) Social outcasts and lower-class people are given an opportunity to hear the Gospel after other have rejected it. 13. \_\_\_\_\_
14. Jesus told of a son who said to his father: "I will go work in your vineyard," but he did not go. While his brother did just the opposite. From this story we can learn that ...  
 (A) what we do is important, and not only what we say.  
 (B) all persons are given equal opportunity to hear the Gospel invitation.  
 (C) those who profess to be followers of Christ must meet a higher standard to be saved than those who make no profession.  
 (D) we should not be hasty in accepting the Gospel invitation 14. \_\_\_\_\_
15. Jesus warned the disciples to tell no one that he was the Messiah. Which of the following teachings does NOT derive from this?  
 (A) There are times when it is right to refrain from witnessing.  
 (B) We should be silent any time it becomes apparent that speaking the truth will be disagreeable to our hearers.  
 (C) The witness for Christ should attempt to avoid arousing the opposition of those who disagree with his teaching.  
 (D) There are times when love and discretion will lead us to not say everything we have on our minds. 15. \_\_\_\_\_
16. From the story of Jesus at the feast prepared by Levi Matthew, we learn that ...  
 (A) Social activities can provide a good opportunity for witnessing.  
 (B) Any type of social activity will be proper if we use it as an opportunity for witnessing.  
 (C) Banquets are an especially good type of social activity.  
 (D) The Christian is called to witness especially to the socially outcast and the unfortunate. 16. \_\_\_\_\_
17. Jesus asked Mary, "Do you believe this?" What was the purpose of the question?  
 (A) He wanted to know if she believe in him as Saviour and Lifegiver.  
 (B) He wanted to deepen her conviction by having her express it.  
 (C) He wanted to know if she believed in the resurrection.  
 (D) It was a rhetorical question and should be understood as a statement rather than as a question. 17. \_\_\_\_\_

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18. Which of the following is NOT true about the rich young ruler?  
(A) He believed that he could get salvation by good works.  
(B) He believed himself to be a true keeper of the law.  
(C) He believed that keeping the commandment meant to obey only the limited literal meaning of the law.  
(D) He believed that he did not need what Jesus offered him. 18. \_\_\_\_\_
19. From the story of the treasure that was hidden in a field, we learn that  
(A) it is sometime by means of a remarkable coincidence that an individual finds the truth of the Bible.  
(B) the message of the Bible is not for everyone, but for the discriminating persons who will make wise use of it.  
(C) the joy of finding the truth is so great that in the opinion of the finder, nothing else is as important or as valuable.  
(D) truth does not lie on the surface of God's word, but must be found by "digging," that is, by careful study of the Word. 19. \_\_\_\_\_
20. According to the counsel Christ gave his apostles when he sent them out for the first time,  
(A) the servants of Christ are to be courageous and pay no attention to personal danger or the consequences their testimony may bring to themselves.  
(B) as long as the witnesses are doing God's will, they will be protected by the angels.  
(C) witnesses for Christ may be hurt or killed, but they will have their reward.  
(D) the first duty of the witness is loyalty to his own family. 20. \_\_\_\_\_

LIST OF BIBLE PASSAGES REPRODUCED TO  
GO WITH SECTION II

1. Lk. 10:25-37
2. Mk. 4:35-41
3. Lk. 12:1;13:21
4. Mt. 13:24-30;36-40
5. Not reproduced due to excessive length
6. Jn. 8:31-36
7. Mk. 9:14-23
8. Mt. 8:14-16
9. Mt. 9:9-13
- 10' Jn. 19:8-11
- 10b Jn. 18:33-38
- 10c Mt. 27:11-14,19
11. Lk. 5:4-11
12. Mk. 6:31
13. Lk. 14:15-24
14. Mt. 21:28-32
15. Mt. 16:20
16. Mt. 19:16-22
17. Lk. 16:19-31
18. Mt. 9:9-13
19. Mt. 13:44
- 20: Mt. 10:16-39

## PART III:

Instructions: Please indicate your response to each statement by marking the spaces provided according to the following key:

SA = strongly agree  
A = agree  
N = neutral  
D = disagree  
SD = strongly disagree

	SA	A	N	D	SD
1. The Incarnation of Jesus Christ is very important to me.	15	14	13	12	11
2. I believe that Jesus is the Son of God, Saviour of the world.	15	14	13	12	11
3. I have a relationship with Jesus that is very real to me, and that is a source of peace and deep inner joy.	15	14	13	12	11
4. I find it hard to believe that through Jesus all my sins are forgiven and I am free of guilt before God.	15	14	13	12	11
5. If I were suffering from a painful and incurable disease and were offered the choice between being healed and having my sins forgiven, I would choose forgiveness.	15	14	13	12	11
6. Sometimes it is impossible to do something that is the will of God for us to do.	15	14	13	12	11
7. If a person has faith, God will provide for all that person's needs—material as well as spiritual needs.	15	14	13	12	11
8. I feel somewhat uncomfortable about witnessing, although I know the Holy Spirit has promised to be my guide.	15	14	13	12	11
9. Love is the most important character trait I can think of.	15	14	13	12	11
10. I usually obey rules, even when I do not understand them or agree with them, as long as they do not violate a moral principle.	15	14	13	12	11
11. I can think of at least one person outside my immediate family to whom I feel deeply grateful.	15	14	13	12	11
12. I receive more satisfaction from seeing a friend honored than from being chosen for an honor myself.	15	14	13	12	11
13. When I see someone do something wrong it usually makes me feel sorry for the person and sad rather than indignant.	15	14	13	12	11



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14. If I could be a follower of Jesus only at the price of remaining single the rest of my life, I would definitely choose to follow Jesus.	SA	A	N	D	SD
	151	141	131	121	111
15. I know the Lord has promised to protect His children, nevertheless I suspect that in a tornado or an earthquake I would probably be terrified.	151	141	131	121	111
16. I have found that the joy that comes from helping another person more than makes up for any inconvenience or sacrifice that may be necessary to give the help.	151	141	131	121	111
17. If I were taken to prison and allowed to have only one book, I would choose the Bible.	151	141	131	121	111
18. I can think of several examples of things that are considered very important by most people in my country that are totally unimportant to me, and vice versa.	151	141	131	121	111
19. The experience I have in knowing Jesus is probably not as real and vital as if he were here in person.	151	141	131	121	111
20. There may be times when a person will appear to be breaking the Ten Commandments when in reality he is keeping the true spirit of the law.	151	141	131	121	111
21. Christ has promised many gifts to me as a forgiven and redeemed Christian, but the gift I prize the most is the gift of the Holy Spirit	151	141	131	121	111
22. It is very important to be a Christian, but there may be times when the need to earn a living or similar needs do not allow one to be a Christian.	151	141	131	121	111
23. Jesus has provided a complete solution to the problem of sin in my life and in the world.	151	141	131	121	111
24. When I establish a home of my own, I expect to live with my family in a rural area	151	141	131	121	111
25. There are some individuals who should not be encouraged to engage in witnessing activities, no matter how sincere they may be.	151	141	131	121	111

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## PART IV:

INSTRUCTIONS: Please indicate your response to each statement by marking the spaces provided.

- |  | Always or nearly always | More often than not | About as often as not | Not very often | Never or almost never |
|--|-------------------------|---------------------|-----------------------|----------------|-----------------------|
| 1. In my private prayers I mention specific sins I have committed and ask forgiveness.   | 15                      | 14                  | 13                    | 12             | 11                    |
| 2. As far as possible I attempt to put weekday activities out of mind from sundown Friday night to sundown Saturday night.   | 15                      | 14                  | 13                    | 12             | 11                    |
| 3. I am troubled by serious doubts about the existence of God and the truth of the Bible.  | 15                      | 14                  | 13                    | 12             | 11                    |
| 4. I participate in footwashing services when the opportunity is offered.  | 15                      | 14                  | 13                    | 12             | 11                    |
| 5. My internal morality (that is, the real me, what I am inside) is about equal with my outward, visible behavior.   | 15                      | 14                  | 13                    | 12             | 11                    |
| 6. I believe that I am a son (or daughter) of God and this awareness influences my daily conduct.  | 15                      | 14                  | 13                    | 12             | 11                    |
| 7. I am so busy that prayer and personal reading of the Bible get crowded out.   | 15                      | 14                  | 13                    | 12             | 11                    |
| 8. With regard to habits of eating and drinking, there is a difference between what I believe to be right and what I actually do.  | 15                      | 14                  | 13                    | 12             | 11                    |
| 9. I find it difficult to appreciate, respect, or work with a person who is of a different race, social class, or religious belief than myself.  | 15                      | 14                  | 13                    | 12             | 11                    |
| 10. I refrain from buying some things I would like simply because I believe it is not right to spend selfishly money that may be needed for the good of a fellow human being.  | 15                      | 14                  | 13                    | 12             | 11                    |
| 11. Suppose that I were offered employment at \$1000 a month for a person who is in a deep coma and not expected to recover, and another employment at \$500 per month in the counseling services of the hospital (and if I were equally qualified for both jobs), I would definitely choose the latter. | 15                      | 14                  | 13                    | 12             | 11                    |
| 12. It almost makes a person feel like leaving the church when you see how some members act.   | 15                      | 14                  | 13                    | 12             | 11                    |
| 13. When travelling, I speak to people I meet on spiritual topics.   | 15                      | 14                  | 13                    | 12             | 11                    |

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	Always or nearly always	More often than not	About as often as not	Not very often	Never or almost never
14. The thought that I am forgiven and saved by grace comes to mind when I am tempted and this thought helps me resist temptation.	151	141	131	121	111
15. When there is a difference of opinion and I see that talking will only make matters worse, I remain silent	151	141	131	121	111
16. When away from my parents, I write them approximately once a week.	151	141	131	121	111

	YES	NO
17. On at least one occasion, I have attempted to influence another person to do what is right by my words or conduct.	11	11
18. Most of my witnessing is to my own family, neighbors and friends.	11	11
19. I have accepted Jesus Christ as Saviour and have committed my life to him in submission and obedience	11	11
20. I can think of at least one person toward whom I feel somewhat resentful for the way they have treated me in the past.	11	11
21. During the past six months I have put into practice at least one new point of Christian conduct that I did not regularly practice before.	11	11
22. I have observed one or more events occurring within the past six months that are signs of the second coming of Jesus.	11	11
23. On at least one occasion I have been able to face a difficult decision or situation with courage because I had sought divine guidance and was confident that what I was doing was the Lord's will.	11	11
24. On at least one occasion I have made a monetary contribution to a religious organization that seemed to be a real sacrifice at the time.	11	11
25. On at least one occasion I have continued to pray for six months or longer for some person or something I believed was the Lord's will.	11	11

APPENDIX C:  
INSTRUMENT FOR OBTAINING OPINION  
OF PANEL OF PROFESSORS

TOPICAL EMPHASIS FOR THE COLLEGE-LEVEL RELIGION COURSE  
"LIFE AND TEACHINGS OF JESUS"

INSTRUCTIONS: Please indicate your response to each of the following items by marking the spaces provided according to this key.

- 3 = Give this one special emphasis  
2 = Deal with this topic to some extent  
1 = Maybe touch on this one, but not very extensively  
0 = Leave this one out entirely

- |   | 3   | 2   | 1   | 0   |
|---|-----|-----|-----|-----|
| 1. Witnessing, mission, discipleship.<br>(Jesus' instructions on how to witness? Why is it stressed so much? etc.)  | ( ) | ( ) | ( ) | ( ) |
| 2. Faith, belief, trust<br>(What does it really mean to have faith? How to have more of it? etc.)   | ( ) | ( ) | ( ) | ( ) |
| 3. Character development<br>(What did Jesus have to say and what does his life teach us about developing a Christian character?)                            | ( ) | ( ) | ( ) | ( ) |
| 4. Devotional life<br>(Covers topics such as the prayer life, how to worship, the place of Scripture in the life of the Christian.)                         | ( ) | ( ) | ( ) | ( ) |
| 5. Human relations<br>(How to love people and deal with them the way Jesus did.)  | ( ) | ( ) | ( ) | ( ) |
| 6. Truth<br>(How can you really know you have the truth? Does it make a difference whether you have it or not?)   | ( ) | ( ) | ( ) | ( ) |
| 7. Good works, ethics, values<br>(What difference do good works make in the plan of salvation? How can you know right from wrong in a difficult situation?) | ( ) | ( ) | ( ) | ( ) |
| 8. The nature of Christ<br>(Did Christ have a human nature just like ours?)   | ( ) | ( ) | ( ) | ( ) |
| 9. Sin, guilt, responsibility<br>(What constitutes a sin? Is it ever not a sin to break one of the Ten Commandments?)                                       | ( ) | ( ) | ( ) | ( ) |

	3	2	1	0
10. Forgiveness (Can you be sure all your sins are forgiven? Is it really necessary to forgive everything anybody might do to us?)	( )	( )	( )	( )
11. Judging, appearances (Do appearances sometimes reveal the true character? Is it ever right to judge another person?)	( )	( )	( )	( )
12. Mission of Christ (What did Christ come to do? Christ as our example, our ransom, a witness to the truth about God)	( )	( )	( )	( )
13. Relationship between Christ and the believer (How is it possible to be closer to Christ today than even the 12 apostles were?)	( )	( )	( )	( )
14. The incarnation, divinity and humanity of Christ	( )	( )	( )	( )
15. Holy Spirit, his work for us and through us	( )	( )	( )	( )
16. Decision for eternal life (The gospels are full of invitations.)	( )	( )	( )	( )
17. Second coming and final events (Christ came back to this subject many times.)	( )	( )	( )	( )
18. Sabbath (What did Christ teach about the nature of true Sabbath-keeping?)	( )	( )	( )	( )
19. Civil government and the Christian (What is our responsibility toward legal authorities?)	( )	( )	( )	( )
20. The church (Just what is the church? What authority did Christ give it over the believer?)	( )	( )	( )	( )
21. Health and the Christian life (What did Jesus have to say about good health?)	( )	( )	( )	( )
22. Providence (Will God always take care of all our needs?)	( )	( )	( )	( )

The following topics are also dealt with in the Gospels, but most of them are not mentioned as frequently as the previous ones. Please mark them in the same way.

	3	2	1	0
23. Stewardship, the Christian as a steward	( )	( )	( )	( )
24. Family life	( )	( )	( )	( )
25. Protection by God in times of danger	( )	( )	( )	( )
26. Self, how to gain the victory over ourselves	( )	( )	( )	( )
27. Predestination and the free will	( )	( )	( )	( )
28. Tragedy and trials in the Christian life	( )	( )	( )	( )
29. Cooperation between God and man	( )	( )	( )	( )
30. Social life of the Christian	( )	( )	( )	( )
31. Temptations, how to deal with them	( )	( )	( )	( )
32. Rewards promised to the follower of Christ	( )	( )	( )	( )
33. Kingdom of God, what and where is it?	( )	( )	( )	( )
34. Repentance	( )	( )	( )	( )
35. Independent thinking, how important is it?	( )	( )	( )	( )
36. The judgment	( )	( )	( )	( )
37. Death, man's condition in death, attitude toward it	( )	( )	( )	( )
38. Demons, what Jesus wanted us to know about them	( )	( )	( )	( )
39. Christian baptism	( )	( )	( )	( )
40. Grace, what it is, how it applies	( )	( )	( )	( )

There may be other topics from the life and teachings of Jesus that you believe would be especially worth while. Feel free to write them in the space provided.

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Instructions: In the spaces provided please note the percentage of total class time you believe should be dedicated to each of the following general subject matter areas in the course, "Life and Teachings of Jesus".

1. BIOGRAPHY OF JESUS (fundamental knowledge of say-  
ings and events related to the life of Jesus) 1. \_\_\_\_\_
  2. CHRISTOLOGY (Nature of Christ, relationship of  
Christ to the Father, mission of Christ) 2. \_\_\_\_\_
  3. DOCTRINES, SDA AND GENERAL (Angels, demons, state  
man in death, Sabbath, final events, etc.) 3. \_\_\_\_\_
  4. DOCTRINE OF SALVATION (Conversion, faith, justi-  
fication, substitution, etc.) 4. \_\_\_\_\_
  5. CHRISTIAN LIVING, PRACTICAL ASPECTS (esthetics,  
health, family life, stewardship, social life,  
witnessing, character development, etc.) 5. \_\_\_\_\_
  6. Other(s) \_\_\_\_\_ 6. \_\_\_\_\_
- TOTAL . . . . . 100%

## VITA

Name: Loron Talbott Wade

Date of birth: November 2, 1938

Place of birth: Pueblo, Colorado, USA

Secondary education: Campion Academy, graduation 1956

Collegiate institutions attended:	Dates	Degree
Union College	1956-1960	B.A.
Andrews University	1962-1963	M.A.T.
Nebraska University	1969	
Andrews University	1974-1975	
New York University	1976	
Andrews University	1978-1981	Ed.D.

Major: Religious Education

Positions held:

Dean of boys and secondary teacher, Mexico	1960-1961
Pastor, Guatemala	1963-1966
Principal, Adventist Educational Center, Honduras	1966-1968
Pastor, San Salvador Central SDA Church	1969-1971
Teacher, Department of religion, Central American Union College, Costa Rica	1971-1974
Academic Dean, Central American Union College, Costa Rica	1972-1974
Assistant professor of theology, Antillian College, Puerto Rico	1975-1978
Teacher, Department of Religion, Colombia- Venezuela Union College, Colombia	1980
Chairman, Department of religion, Colombia- Venezuela Union College, Colombia	1981-